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THE MISSIONARY HERALD

AUGUST, 1885.

VOLUME LXXXI.



NUMBER 8.

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THE
MISSIONARY HERALD.

VOL. LXXXI. — AUGUST, 1885. — No. VIII.

TEN MONTHS. — The total receipts for the first ten months of the year are about \$6,500 less than those of the corresponding months a year ago. The deficiency from the gifts of the living is over \$28,000. Two months only remain — July and August—before the financial year closes. During these hot months nothing is more refreshing than to sing the fourth stanza of the missionary hymn commencing “Waft, waft, ye winds, the story.” But we very much need those \$28,000 in order to help the winds waft. Please do what you can to make the breezes blow through the Missionary Rooms in Boston, during the month of August, at the rate of \$3,000 a day.

AN OPPORTUNITY. — A tower clock is asked for by the Japan Mission for the Collegiate and Theological Seminary at Kioto. It will cost, delivered and put in place, \$350. If some generous friend, who wishes to assist the young men of the Empire of the Rising Sun to keep good time in the prosecution of their studies, will send this amount, as a special donation for the purpose named, to Langdon S. Ward, Treasurer, the appropriation will be made with pleasure by the Prudential Committee, and the clock will be promptly forwarded.

A MISSIONARY who has been prevented by reason of ill health in his family, from returning to the foreign work, writes from his present place of labor in the United States: “I love my native land, I enjoy the peace and safety of America, I enjoy using the English language in the pulpit. I have a very important work here. So far as money goes, Mr. Vanderbilt does not possess enough to induce me to return to the mission field; but I should be more than willing to make the sacrifice, and run the risk of robbers, if I could spend five years more in leading the souls in Macedonia to Christ. There is a great deal to do at home, but every town here has some Christians to lead souls to Christ, or to whom an anxious soul can go for a knowledge of the way of salvation, and almost all towns have churches and the preacher; but in Macedonia thousands have no one to whom they can go for light. Were I in Macedonia, I could speak to scores almost every Sabbath who could not hear the truth were I not there, and there is a joy in thus speaking which words fail to describe. But we must submit and say, ‘Thy will be done.’”

THE first response received to the suggestion made in our last number of thank-offerings in connection with the seventy-fifth anniversary of our Board comes from a former missionary, unable, on account of ill health, to return to the foreign field. She sends thirty-five dollars for this purpose, and if one half the members of our churches should give in like proportion, a thank-offering far exceeding \$75,000 would be received very speedily. It is interesting to notice that those who have engaged personally in foreign missionary work have the greatest faith in its success. They who have seen most of the sin and degradation of heathenism are the ones who have no doubt as to both the necessity and the adequacy of the gospel as an agency for the redemption of the world.

A MISSIONARY lady, while dining at a hotel in a New England town, was greatly surprised to hear certain persons sitting near her speak in terms of great disrespect of the action of the American Board in the treatment of one of its missionaries. The statement was made that this missionary, by dint of great care and frugality, had saved from his moderate salary, during his many years of service, a few hundred dollars; that, on retiring from missionary service, this fact came to the knowledge of the Board's officials, and he was compelled to pay back the amount into the Board's treasury. It was, moreover, stated that a well-known clergyman was seeking to collect from various quarters the amount that was thus taken from the returned missionary. This clergyman has since denied that he ever heard of such a complaint. The person who heard this statement was not credited, when she said that there must be some mistake about it, and possibly this absurd story will float about in coming months and be believed by some who hear it. We hope that the missionary referred to saved something from his salary, though we have no means of knowing. The statement that he or any other missionary was ever asked to return his savings to the Board is as ridiculous as it is untrue.

How speedily the gospel can elevate those who, though born in the midst of paganism, have been in early life separated from its influences! Here is a sentence from a letter written by a girl of eighteen, whose parents, at the time of her birth, had probably never heard of a Christian preacher: "I wish," she says, "to be diligent in study, less in speech, high in virtue, and deep in faith, bearing the Christian charity and meekness as my ornament, and striving ever to labor as a faithful maid-servant for His honor and glory."

AN interesting service was held at the Beneficent Church, Providence, Rhode Island, Sunday evening, July 5, in anticipation of the departure, under the care of the A. B. C. F. M. and of W. B. M., for Madura, of Miss Mary P. Root, M.D., and for Smyrna, of Miss Rebecca G. Jillson, members respectively of the Beneficent and Central Churches. Seven of the pastors, with one of the secretaries of the Board, assisted in the services of the evening.

A MISSIONARY lady in Central Turkey writes of the interest awakened among many of the women in that region by reading Rev. E. P. Hammond's volume on the "Conversion of Children," and sending for additional copies of the work for distribution. We are happy to say that the author, on learning of the fact, sent one hundred copies for use in the mission.

SINCE the matter for this number was made up, letters have been received from Messrs. Sanders and Walter, of West Central Africa. The so-called war for which King Kwikwi has been preparing has ended in the failure of his expedition, and the general result is such as gives good ground for hope for a period of peace in the kingdom of Bailundu. Mr. Walter, while temporarily staying at St. Paul de Loanda, on business, met Bishop Taylor and his party, and reports that, with the exception of some of the unmarried men, the party were well, and all were full of confidence in the success of their undertaking. Bishop Taylor thinks that it will be more difficult to carry on self-supporting missions in Africa than in India, yet he hopes by different methods to carry out his scheme. The children of the party, it seems, have returned to America.

WORD has just reached us that on Monday, June 8, while on the road between Tocat and Marsovan, Mr. and Mrs. J. F. Smith and Miss Wright were assaulted by four Circassian robbers, their money and watches seized, their trunks opened, and their clothing and nearly everything of value taken. The robbers flourished dirks and pistols in a threatening way, but with the exception of a few blows did no serious personal violence. They seized three horses to carry away their plunder. This robbery was committed on an open plain, where no danger was apprehended, and in sight of several villages, and with a police-officer looking on. When asked why he did not interfere, this officer replied: "What could one man do against so many?" Some ten men are now in prison charged with being the robbers or their abettors, but Mr. Smith has little expectation that any one will be convicted by the officials. The incident illustrates in a sad way the condition of affairs in Turkey.

WORD has reached us from Natal that Mr. Richards, accompanied by a native helper, Maziana, has returned from a proposed journey up the Limpopo River to find the town of Baleni. Mr. Richards has not been able to write out his report of the journey, but the following facts are communicated: Baleni is under the rule of Umanjoba, who is tributary to Umgane, Umzila's son and successor. The place can be reached either from Delagoa Bay, or from Inhambane. The language is essentially Zulu. Umanjoba consents to the residence of missionaries, but says that Umgane's permission must also be obtained. The country about the town is low and malarious, but it is believed that higher ground is not distant. The natives of Natal seem to be as much in danger from the fever as are Americans. We hope to receive soon a full report of this interesting exploration.

It is pleasant to see so many of the ideas and so much of the language of the paper presented by the Senior Secretary, at the last Annual Meeting of the American Board, on "Self-support of Native Churches," reproduced in the last annual report of the English Baptist Missionary Society. Though we cannot help thinking that a few quotation-marks and an acknowledgment of indebtedness would have been in place, we greatly rejoice in the wide dissemination of sound principles in reference to self-support in mission fields. We doubt if our English friends could find any better statement of these principles than that given in the paper they have quoted from so liberally.

THE many friends who are coming to the Annual Meeting of the Board should keep in mind the item in the invitation of the Committee on Entertainment, given on the fourth page of the cover of this number, that they cannot undertake to provide entertainment for any persons who do not apply before September 5. We do not understand that the Treasurer of the Board makes the same limit of time in regard to those who are proposing to make "memorial offerings" by which the seventy-fifth anniversary may be marked, though it would be well to have such offerings sent in as early as possible.

WE have abstained hitherto, though not without some effort, from commenting editorially upon the facts stated in the letters sent us, a few of which have been printed, respecting the intrusion of certain Baptist evangelists among the native Protestant churches connected with the missions of the American Board in Turkey. We were confident that, as soon as the facts of the case were understood, our Baptist brethren in this country would respect the principles of missionary comity, and would repudiate the acts of these men in Turkey. We are happy to find that our expectation has been realized. The Baptist Missionary Union, which has never had anything to do with this movement, and leading Baptists in different parts of the United States, have taken what we conceive to be the only proper ground, and have refused to endorse schemes which were sure to result in sad divisions among Protestant Christians. The exaggerations and misrepresentations of those who claim to have received new light as to one of the ordinances of Christianity have been exposed, and it is clear to all that the movement is designed to reach those to whom Christ has been preached, rather than those to whom he has not been preached. In an excellent editorial article on the subject, *The Watchman* of June 25 says: "We do not think that the conversion of imperfect Congregationalists into worse Baptists is an end worthy of our efforts. Nor do we mean to cultivate the vineyard of the Lord by uprooting and destroying what others have planted." It would be wrong to hold a denomination responsible for what individual members of it have done or may do, and we cordially recognize the Christian courtesy shown by the great body of Baptists in the United States in reference to this unwarranted interference with the work of well-established evangelical churches in Turkey.

AT a recent meeting of the Western Turkey Mission, our brethren were greatly cheered by the presence of the Vice-president of the American Board, E. W. Blatchford, Esq., and his wife, and of Prof. Geo. N. Boardman, D.D., of the Chicago Theological Seminary. Their words of counsel and cheer were greatly appreciated, both at the meeting of the mission and at the missionary homes in Constantinople and vicinity. We are reminded in this connection that not all visitors in the Orient manifest an interest in missionary work. A few weeks ago, a gentleman on board a vessel in the harbor of Smyrna, said to be an American and a minister of the gospel, who had been in the city for two days, spoke disparagingly of missionaries and their labors. When asked if he had seen the "Rest" or the centres of missionary effort in Smyrna, he admitted his utter ignorance of their existence. He had not been interested enough to inquire for the Christians of the city. Is it at all strange that he was doubtful whether missionary efforts were of any avail? How can such a man call himself a minister of him who said: "Go ye into all the world"?

A NOTABLE MEETING IN JAPAN AND SOME OF ITS LESSONS.

BY REV. M. L. GORDON, D.D., OF KIOTO.

THE *Dai Shimbokukai*, or *Great Fellowship-Meeting*, of the Christians of Japan was held in the city of Kioto, beginning on May 7, and lasting four days. This was the fourth meeting of the kind that has taken place; the last one having occurred in Tokio two years ago, at the time of the memorable revival. As was to have been expected, this meeting was larger than any of its predecessors, the delegates numbering over seventy, and representing nearly fifty churches, while the number of Christians present unofficially brought the aggregate to near 500.

The meeting was held in a temporary building erected for the purpose on the river-bank. The delegates were provided with tables, on each of which was a little pyramid marked with the corresponding delegate's number, and in all the discussions the delegates referred to each other and were addressed from the chair not by their names but by their numbers. The formality resulting from this was less than might have been expected, and it no doubt added to the dignity and decorum which marked all the proceedings. In this and some other respects the meeting compared very favorably with similar ones seen in America. The delegates were generally men of manifest ability and experience. The addresses, as a rule, were able, and the prayers and exhortations bore witness to a good deal of spiritual life. In many hearts there seemed to be an intense longing for greater spiritual blessings, and if these were not received during the meeting in the fulness hoped for, many felt, at least, the blessing of "hungering and thirsting after righteousness." The spirit of union was very marked, and although no missionaries took part in the exercises, those present were very cordially received as advisory members. On Sunday, Christians connected with the Presbyterian, Cumberland Presbyterian, Dutch Reformed, Methodist Episcopal, Canadian Methodist, Congregational, Episcopal, German Evangelical, and doubtless some other churches, united in celebrating the Lord's supper.

The meeting proper closed on Sunday, May 10, but the Christians of Kioto took occasion of the presence of so many pastors and preachers to hold *Sekkiyokai*, or preaching-meetings, on the 11th and 12th. These were held in a large theatre, and lasted from two to eleven P.M. each day, with a short intermission for supper. There were eight or ten sermons daily, only one or two having been preached by Americans. Hearers were admitted by ticket, and nearly 5,000 tickets are said to have been issued during the two days, though not more than 1,200 or 1,500 were present at any one time. The utmost good order prevailed throughout.

Such a meeting as this teaches many lessons. It shows among other things the progress Christianity has already made in Japan. These men are the pastors and teachers of several thousands of Christians. They represent Christian work that is going on in almost every part of the land. Their ability and position is shown by their appearance and by the thousands who flock to hear their sermons. No one could follow them in their prayers and deliberations and see how they embrace the people of the whole land in their purposes of love, without feeling that

Christianity has come to stay; that if, by some revolution in the government or in popular feeling, the missionaries should be driven away, the banner of the cross would not be suffered to trail in the dust. Hundreds and thousands would bear it aloft at the hazard of their lives.

Such a meeting is pretty sure to have impressed the Japanese favorably. The one thing which more than all else fills the mind of a citizen of Japan of to-day is the idea of a *representative government*. In this his hopes centre. Through it he expects relief from all, or almost all, the ills that flesh is heir to. Such a person entering this Christian assembly would see representatives from all parts of the land coming together to consult over common interests. He would see them taking their places as equals and deciding all questions by vote. Moreover, he could not fail to notice that the meeting was purely Japanese. Foreigners were present, it is true, and treated with proper respect, but they were, after all, outsiders, with no vote and no voice. Seeing this, he could hardly have failed to say to himself: "This is what I have been looking for; this is what I like."

Again, the prospective missionary to Japan would have found this meeting an interesting object-lesson. Looking at these educated gentlemen, with their Japanese, Chinese, and English Bibles and other books in their hands, he would have realized that his work was not among a barbarous people whose language he would have to reduce to writing, whose literature he would help to create. He would have seen, also, that his work is not to lay the foundations of a church, but to assist in building up and guiding a church already established. He would have learned that in his work he must stand by the side of native preachers who read English with ease and Japanese and Chinese better than he can ever hope to do; and that whatever influence he exercises on this growing church must be personal rather than official; mental, moral, and spiritual rather than ecclesiastical and formal.

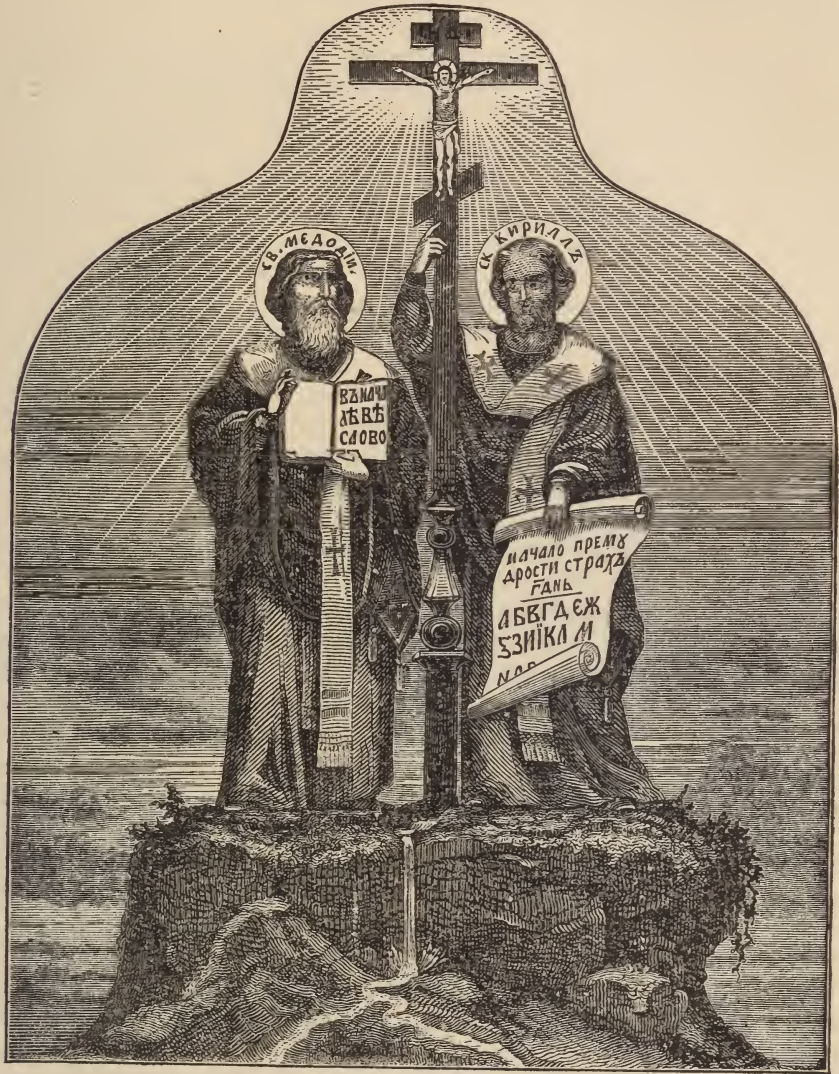
And then, if he is the sensible man he is likely to be, he will say to himself: "If to be a doctor, or a lawyer, or a dentist, or a dressmaker is worth years of special study and untiring effort, how swiftly and gladly will the months and years go by which prepare me to take part in the building up of a Christian nation!"

THE SLAVIC CHILIAD.

BY REV. WILLIAM H. BELDEN, OF BRIDGETON, NEW JERSEY, FORMERLY OF
EUROPEAN TURKEY.

OUR picture reproduces from a Servian lithograph the traditional features of the two brothers, Cyril and Methodiy, or Methodius (Cyril on our right), who introduced Christianity among the Slavs in Northeastern Europe in the ninth century. The triple Slavic cross adds interest to the picture. Various dates in the career of these men have been seized upon by the several nations which gratefully cherish their memory; but the present year has been notable throughout the Slavic world as the one-thousandth anniversary of the death of Methodius. The people of Moravia celebrated this great period in 1862, dating from

the introduction of Christianity into their kingdom instead of the death of the saint. The Bulgarians, however, held a great festival this year on April 6 and 7 (corresponding to our April 18 and 19), throughout the Principality and, so far as practicable, in the Turkish Provinces. At Sofia there were ceremonies lasting



CYRIL AND METHODIUS.

for two days, and elsewhere there were the laying of the cornerstone for a memorial church at Prislav, the planting of twelve trees, and the founding of a circulating Cyril-and-Methodius library in every school district of the Principality, the endowing a memorial professorship in a government seminary, etc. Our missionaries also improved the occasion by appropriate articles in the

Zornitza, the Bulgarian missionary paper of the Board at Constantinople. They held up to the race which rejoices in having possessed Christianity for one thousand years the necessity of showing the fruits of the Spirit; and remark that "the Christian faith is called so, not because it was founded by Christ, but *through* Christ; not because proclaimed by Christ, but because it is a *faith in* Christ."

The work of the long-ago Slavic apostles loses nothing of its importance when we consider that it brought forth from a half-savage heathenism a race which now numbers some ninety millions of souls. The Slavs of to-day stretch over the larger portions of Northeastern Europe, and include the Russians, the Poles, the Bohemians, the Moravians (not the sect but the race), the Slovaks (of whom are those low-down immigrants known among us lately as "Hungarians"), the Servians, Croatians, and the Bulgarians; besides that little fragment in Saxony, far away to the west, the Wends. To the most of this vast multitude of souls the lifeless forms and doctrines of what we know as Greek-catholicism are all, save a certain racial enthusiasm, which remains of the self-denying, pious work of Cyril and Methodius.

Methodius was born in A.D. 827, in Thessalonica, and it is the opinion of Dr. Irichek, whose Bulgarian history is in use in the public schools of the Principality of Bulgaria, that the brothers were probably themselves of the Slavic race. Their father, Lev, was a man of military rank, wealthy and well known. Methodius early became an ambassador of the Greek emperor to the caliph; but when Cyril became a monk he joined him, and from that time their lives flowed on together.

Cyril was the more learned of the two. Educated at Constantinople with the young emperor (Michael III), under direction of the famous Patriarch Photius, he there attained a reputation in philosophy, and mastered the Hebrew and Latin as well as his vernacular languages. After some years he entered upon the monastic life, and as early, probably, as A.D. 855 began to make for his fellow-Slavs a translation, largely dependent upon the Septuagint, more or less perfectly, of the whole Bible. In order, however, to accomplish this, in that then half-barbarous tongue, he was obliged, as Ulfilas, in the same region, had done five hundred years before, to invent an alphabet in which to write it; and he fashioned the famous "Cyrillic" characters impartially from those ready to his hand in the Greek and the Roman letters. The Eastern Slavs still use more or less varied imitations of these early characters.

At the instance of the emperor, the brothers undertook two missionary enterprises: the first, of which no permanent results are known, to that great "vanished nation," the Chozars, above the Caucasus; and the second, not long after, in A.D. 862, to Rostislav, king of Moravia. It was between the times of these two missions that Boris, king of Bulgaria, also (A.D. 861) abandoned heathenism for Christianity.

The missionaries were cordially welcomed by the Moravian nation, and in their capital they eagerly undertook every department of training in the faith. Their last years, however, were vexed with the vacillations of the Bulgarian king between Rome and Constantinople, and the disastrous favors lavished upon

themselves by Pope Nicholas I and his successor. They went to Rome, where Cyril, whose own name had been Constantine, assumed the one more familiarly known to us, and died February 14, 869 (which is St. Cyril's day in the Roman calendar). Methodius returned to the North, and died at Constantinople, on the date this year commemorated — April 6, 885. He was buried in Velegead.

The conversion of nations by wholesale has never proved better than a kingdom "coming with observation," and the ignorance of the art of printing soon fatally weakened, on that perpetual battleground of Europe, the hold of Cyril's Bible, as it had earlier of that of Ulfilas. But Cyril and Methodius were holy men whom, without doubt, God sent to that important region at a time of preparation, and it has been and is the glory of the Bulgarians, not excluding their fellow-Slavs, that their Christianity, imperfectly preserved as it was, has been the bulwark of Europe against a long-threatening Mohammedanism. In another age, when other and deeper needs are in peril, God has not refused to send to Bulgaria "modern Cyrils and Methodiuses," as a grateful Bulgarian has described our present missionaries. Oh, may they be sustained! not indeed now by an Eastern empire, but by people of a Western republic; extending anew the blessings of the Scriptures over all the regions where men praise God in the Slavic tongues.

REV. GEORGE A. DUTTON.¹

THE death of this young missionary, which occurred at Chihuahua, Mexico, June 6, is a sad blow to the mission with which he was connected. For but little more than one year has he been connected with the work, and now he has fallen just as he was about to return home to take back with him one who should be his companion in missionary service. Mr. Dutton had been teaching for some time past a young lad who had come daily to his study to recite, and from this lad, as it now appears, he contracted the disease, smallpox, of which he died. He had felt himself secure from an attack of this disease, which has prevailed somewhat in Chihuahua, on account of his vaccination; but the result proved otherwise. When the nature of his sickness was first discovered, before taking the first particle of medicine, he bowed with his faithful attendant in prayer for the blessing of God upon the use of the remedy, adding, "That is all I want, the blessing of Christ." During his sickness his mind seemed fixed upon Christian themes, singing some precious hymns of trust and devotion, and even in the wanderings of his mind expressing his wish to be with Jesus.

Rev. Mr. Eaton, his associate at Chihuahua, writes of the sore affliction which has come upon them, saying of his departed brother, "You know our high admiration of his consistent Christian character, his faithfulness, his patience, his sympathy with the distressed, his modesty and readiness to receive suggestions and to cooperate with others." The prayers of the friends of missions will ascend for the afflicted mission, as well as for the afflicted household of our brother.

¹ Born Norwich, Vermont, September 15, 1854; united with the Congregational Church of that place in 1868; graduated at Dartmouth College in 1880, and at Hartford Theological Seminary in 1883; ordained Norwich, Vermont, September 5, 1883; joined the Northern Mexico Mission April, 1884; died, Chihuahua, Mexico, June 6, 1885.

THE SPIRITUAL NEEDS OF MISSIONARIES.

REV. DR. ASHMORE, of Swatow, China, in an article in the *Baptist Missionary Magazine* entitled "Fallacies about Missionaries," touches upon some points which only missionaries are competent to write about, but which they are usually indisposed to allude to in public. To be sure, they often tell us to remember that they are but men and that, in their weakness and want of wisdom, they need our sympathy and prayers. But such utterances are usually looked upon rather as a sign of proper humility than as the eager cry of men who are looking for help. It is not strange that those who must be quite aware that they are regarded as persons of superior graces and devotion are loth to say some things about themselves which will surprise their friends, and will very likely be wholly misunderstood. Nevertheless, the position of our brethren who are at the front ought to be understood, for their sakes, that they may be constantly remembered in the prayers of Christians, and also for the sake of these Christians at home, that they may not expect of missionaries more than is right. It is commonly supposed that the calling of a missionary and his life on a mission field are in themselves favorable to devotion and spiritual growth. Dr. Ashmore maintains that the contrary is true. We make room for his testimony on this point, which is specially valuable as coming from one who has been long on mission ground.

"A brother minister at home lives in the bosom of a great household of faith. He is made strong by a host of strong men around him. He dwells in a garden of spices. He has ever an Aaron and a Hur at his elbow. If his prayer ever returns to his own bosom, it returns laden with blessing. The church to which he preaches gives back the good he imparts. When he has to denounce ungodliness, the response comes back from Ebal; and all the people standing by their faithful minister shout Amen, in the name of the Lord. When he blesses the heritage of the faithful, the chorus comes from Gerizim, Hosanna to God in the highest. Is it a little thing to have such backing as that? Some of these saints are old veterans in spiritual warfare. They have an intelligent sympathy with the pastor in all his trials; they quickly answer to the sound of the trumpet; they quickly catch the fire of his spirit. Their words, their prayers, and their responses gird him with strength. Preaching to them becomes an instruction and an inspiration.

"Nor is this all. He has conventions and associations and ministers' meetings and other assemblages of the men of Israel, as many as he can possibly attend. In these he is made to feel the mighty moral support of numbers. He becomes conscious of the back-water pressure of a vast aggregate of common conviction. He daily exchanges handgrips with the denominational "mighties," and his occasionally trembling nerves are made firm again. Every day, life is passed amid reminders of the Christian faith. Christianity is to him something real, tangible, almost visible. Churches and church-spires and church-bells, and Sabbath sights and Sabbath sounds are ever speaking to his eye or ear. The very air is filled with Christian breath. Christians, Christians, Christians, everywhere meet him on the right hand and on the left, in the market, and in the thoroughfare, and in the social circle. The combined educational power of all these adjuncts is vastly more than is commonly supposed.

“Very different is it with the missionary. For him to enter into the shadow of heathendom is to pass from the warmth of a midday sun into the shadow of an eclipse, and there to remain. The chill of midnight creeps over him at noonday. When he bade farewell to all behind him, he bade farewell to more than he dreamed of. He finds himself in the midst of a vast, festering mass of corruption. No longer a vestige of a Sabbath, no sign of a church, no sight of a Christian, no song of praise, no voice of prayer, no joy of the Holy Ghost, no Christ, no God. Instead thereof are smoky, grimy temples, filled with hideous idols covered with dust and cobwebs and soot and the ashes of incense offered to devils. Everywhere are sores and ulcers, and rags and patches, and beggars, with dirt and stench, and nastiness and filth, and pollution of manners, and pollution of speech, and pollution of thought, and vileness out of the mouths of men and women, and boys and girls, and tottering children, shameless and disgusting beyond conception. . . .

“After a time, the initial force becomes expended; the convocations of the saints have ceased to come around; the former ones have receded far away; they have entered into the memories of bygone years; the letters, too, drop off one by one; and the missionary becomes conscious of some sort of exhaustion. There is a lowered vitality in his spiritual life, the cause of which he cannot perceive, and the nature of which he cannot describe. The simple truth is, his supplies are cut off, his seven years of famine have commenced; he is living on old stores, and they lack freshness. Possibly it may be his lot to be sent where there are already companies of native Christians. This will help him some, but not much. Their plane of experience is too far below his own to furnish him needed spiritual companionship. To them it is a perpetual giving out; but they furnish nothing, or next to nothing, in return. They are babes; they cannot enter into the missionary’s thoughts and feelings. It is better, of course, in regard to his brother missionaries; but there are only three or four of them, perhaps, whom he meets for years, and they get “talked out.” His own thoughts and his own prayers are in danger of falling into a rut, from which it is hard to get out. He is like a poor man in a forest, who keeps going round in a circle by the light of his own torch. He has a library of good Christian books, to be sure; but who can live forever on potted meats in spiritual, any any more than in material, things? This lowered vitality is not the whole of the malady: ubiquitous heathenism asserts itself, and continuous contact with it produces a *numbness* of the spiritual nature. The graces seem not to act freely at times. They are affected by something outside of themselves. . . .

“Take it all in all, the missionary often repeats in his spiritual life the experience of Elijah. He drinks of the brook, but the brook dries up because there is no rain in the land. More than one brook has he seen dry up in that way. When he first came out, he thought that the warm fervor of the home life would be enough to keep him going; but that brook dried up. Then he depended much on cheering and helpful messages from home; but that brook dried up. Then he thought he should recuperate his spirit with the loving fidelity and single-hearted consecration of the converts; but that brook also proved to be as capricious as a hillside rivulet. Then comes the crucial hour. Happy the

missionary that finds his way to the cruse of oil, and has his faith and hope nourished by the Holy Ghost, until it shall please God to send down upon the land the great rain of his strength. When a missionary has learned to lean wholly on God, and do his work patiently and persistently, with or without the cheer of others, with or without success, simply because it is God's work, then he has really begun to attain. But what a long time it takes, and what a weary journey over a rough road it is, to reach that mount of God! The late William Burns, of apostolic zeal, used to be so deeply affected by his experience in this way that he would sometimes withdraw from all heathen surroundings, and shut himself up for days, until his exhausted spirit could recover its tone.

"And now, what is all this being said for? To excuse any shortcomings among the missionaries? Not at all. Let them be weighed like all other men: with the shekel of the sanctuary. But let this be taken as the expression of a great need, or rather of two great needs: one is, that you need to pray earnestly over the men you are about to choose; the other is, that you need to pray earnestly and continuously for them after you have chosen them. Let it also be remembered, concerning those who toil in the "uttermost parts," that it is not always an enervated body that drives a man home. The spirit needs freshening up. The stagnant pond of heathenism sends out spiritual, as well as physical, malaria. An alterative is needed for the one as much as the other. Paul speaks with more pathos of the refreshing of his spirit than of the supply of material wants."

ELEVATING THE OUTCASTES OF INDIA.

MISSIONARIES of the gospel, while devoting their main energies to efforts for the moral and spiritual good of the people to whom they are sent, are yet able incidentally to do much for their physical and social welfare. In the prosecution of his missionary work, Rev. Dr. S. B. Fairbank, of the Maratha Mission, Western India, undertook some time since to devise means for rescuing the *Mahars*, the caste to which a large portion of Christian converts belong, from their dependent condition. It was felt that the native churches would never become independent and self-supporting until the people of this caste secured some better means for support than the perquisites received from other castes, and Dr. Fairbank has therefore, for some years, been trying various schemes for aiding these poor people to establish themselves in some independent business. Recently, farming has seemed to be the occupation to which they could best turn their energies, and sums sufficient for the purchase of oxen and necessary implements have been loaned, and many who could by this slight aid be set on their feet have secured an independent position. We find in the *Bombay Gazette* of February 13 an editorial article based on the remarks of Dr. Fairbank made at a meeting of gentlemen, held in Bombay, for the purpose of considering the condition of these outcastes. We learn that, as a result of this meeting, offers of aid amounting to over two thousand rupees have been received by Dr. Fairbank, the sum to be used in aiding those who by their

energy and good character give promise of being able to repay the amount, which is to be kept as a fund for aiding others in a similar way. The article to which we have referred in the *Bombay Gazette* presents the condition of these Mahars so clearly, besides affording so good an illustration of the incidental benefits of missions, that we make an extended extract:—

“ At a recent private meeting of a few sympathizing English and native friends, Dr. Fairbank, of the American Mission at Ahmednagar, invited their coöperation in a scheme for improving the condition of the Mahars, Mangs, and other Atisùdras in the Deccan. He represented that these classes were parasitic, and entirely dependent upon the farming class for their living. Circumstances having strained the relations between the two, it was necessary to provide some independent occupation for the Mahars, and he found nothing so suitable as farming. All that was required, he said, was a little preliminary help from capitalists in lending small sums of money to enable them to make a start. Such an investment, he thought, would be fairly profitable. His case, fully stated, is this: In the Deccan village system the farmers are the producers. The artisans who live inside the village boundaries, and the lower castes or outcastes who live outside the village boundaries, are, so far as they are parts of the village system, only consumers. They do, each in his trade or occupation, whatever work the farmers require, and receive for wages a part of the produce of the field. The great advantage of the system, Dr. Fairbank says, is that each one does what he is hereditarily born to do, asking no compensation at the time, but claiming his percentage of the crops raised in the village. The services rendered by the Mahars are as multifarious as they are anomalous. They act as gatekeepers, and as carriers of burdens from village to village. They help the village head men and scribes to collect the revenue, and convey the money collected to the *mamlatdars*. They perform the work of postmen and messengers between villages, and the government and village authorities. They are told off for menial service whenever a government officer visits the village. They have to pitch his tent, chop his wood, and bring fodder and other supplies. When the camp is raised, they have to fetch carts for transport and act as coolies. Each man is generally hereditarily attached to some cultivator's family, whose drudge he is. Amongst their other duties the Mahars must remove all dead animals, keep the village rest-house and its surroundings clean, and in the cold season provide heaps of fuel for the village fires.

“ The Mahars have in most villages, says Dr. Fairbank, become far more numerous than is necessary for the work they have to do. They therefore are obliged to do the work by turns, a part of them performing the duties and receiving the perquisites of the Maharka for one year, and another part doing the same another year. But there are villages where the turn comes only once in ten or twelve years. Those who are not employed by the village have then to find something to do for a living. Some become day laborers under the farmers, others go to cities to pick up work, and often become servants to Europeans. Some get carts and gain a living by hawking about grain, cotton, salt, and similar articles. Others raise goats, trade in cattle, or work on the roads. Some engage in farming. But so strong is their regard for their ancestral inheritance as Mahars, that when their turn comes for doing the village Mahar work they will give up any other occupation and engage in this, which they regard as honorable, being specially their own. Among the fifty-two kinds of perquisites that, according to the village system, they are entitled to, are dead animals. As soon as a cow, or an ox, or a sheep dies, it belongs by right to the Mahars. This has led to great abuses, and has been the fruitful cause of cattle-poisoning. Consequently a bitter feud is constantly waging between the Mahars and the farmers. Dr. Fairbank says that, though the hostile feeling is to a great extent latent, it may blaze out far more destruc-

tively. He therefore sees imperative reasons for taking means to allay this mutual irritation. What is wanted is to provide the Mahars with some profitable employment by means of which they might themselves become producers, and cease to be parasitic and dependent. It would be for the welfare of the Mahars themselves, as well as of the farmers and the people generally, he asserts, if the present system were entirely abolished, and the Mahars were hired to do the work required of them. They might, if it were thought desirable, be paid at harvest-time, as they are paid now. Such a plan would do away with the forcible claiming of service from the Mahars by the villagers, with whom they are at feud. And nothing, Dr. Fairbank says, suggests itself as an occupation which might lift the Mahars from their present low estate better than farming. It would, he thinks, be a useful experiment to lend small sums of money to such Mahars as seem best suited for transformation into farmers. Many of them have been, and are, employed as field laborers by farmers and know the business fairly well. . . . He therefore asks capitalists to invest in farm lands in the Ahmednagar Collectorate, and allow those who commence farming to take the land they need and pay for it by instalments, receiving the title for it when they have paid up its full price and the interest that has accrued on the investment. Such a course would, he says, answer two purposes. It would secure a fair return for the money invested and so be a success financially, and would bring men out of a state of enfeebling dependence and so prove a success philanthropically."

Letters from the Missions.

East Central African Mission.

THE MAKWAKWAS.

MR. WILCOX, in March last, visited the king of the Makwakwas, arriving at his kraal on the fourth day from Mongwe (Inhambane). At each stopping-place on the way from thirty to ninety people were present, to whom Mr. Wilcox preached the gospel, and he was listened to with evident interest. Writing of the morning of the day on which they reached the king's place, Mr. Wilcox says:—

"When we started, about forty people accompanied us, and about twenty of them kept on with us for about two miles, telling us that we must come back and live with them and be their missionary, and wishing that we might have success in our mission to the king. I noticed quite a marked difference between these people and the Batongas, the former being more manly and respectful than the latter. Their habits and customs seem to more nearly resemble those of the Zulus. Their dances, their warlike spirit, their treatment of women, are essentially Zulu, and there is much aping of the Zulu tongue; not a few can speak Zulu quite well.

"After a hard march of about eight hours we arrived at the chief's kraal. I was a little disappointed to find only thirteen huts, and nothing to remind one that it was the abode of royalty, except one hut which was surmounted with a pair of cow's horns and surrounded by a high paling of reeds. But there were several large kraals near, and there were a good many people about.

"As soon as I could conveniently do so, I asked for an interview with the king. This was granted, and I approached the hut of the king, followed by one of my servants bearing a present of a blanket and a piece of cloth. About the entrance were seated several *indunas*, or officers, backed up by quite a concourse of young men, perhaps thirty or forty. The *induna* who led the way could speak Zulu fluently, and when we reached the entrance he sat down and said, with a wave of the hand: 'There is our king.' I was puzzled to know which one of the three or four young men standing near was the king, and I turned to the *indunas* for an explanation, but no one seemed disposed to help me out of the difficulty. Then I called upon

my boy and said: 'Angelasi, tell me which is the King Mpande.' 'None of those you are looking at,' said he, 'but there he is, looking through the reeds.' Then I saw a boy of about eighteen years, half-hiding behind the paling of reeds. As I stepped up and held out my hand, greeting him by the Zulu salutation, he came forward and took my hand. But he seemed to be very retiring, and about as ill at ease under my gaze as a freshman making his monthly rhetorical oration.

"I began to make known the object of my visit, but I soon saw that the young king would not have much to say about it, so I addressed the indunas. They all listened with marked attention, and the induna who spoke Zulu, having lived in Natal, understood it all thoroughly and explained it to the others. He told them that if I came there I would call the people together on Sundays and read to them out of the book, and preach, and sing, and pray, all of which he explained by ample gestures, flourishing his hand as if preaching, and kneeling and partially closing his eyes, as in the act of prayer. I told them if they wished I would give them a practical illustration on the spot of what we would do. They did not seem inclined to accept that proposal, but told me to retire and wait for my answer.

"I did so, and in a few minutes the induna came bearing my present and leading a sheep. He said: 'We kings have considered your request, and we would like very much to have you come and be our missionary.' He added that, since I was the first missionary who had ever come to them, they would keep the place for me, but they were afraid to grant permission before Umzila had been seen, because he would say: 'Why have you taken a missionary to live like white people without consulting me?' Therefore they would like to have us go on and see Manjobo at Baleni, one of Umzila's chief officers, and if Manjobo gave consent, then they were perfectly willing.

"'But,' said I, 'what is Manjobo? Will he not tell me to go on and see Umzila?' 'Manjobo is only an induna, and he will

probably tell you to go on to see Umzila.' 'But Umzila is dead,' said I. 'Yes, he is dead, but his son Umganu reigns, and it is the same.' 'Well,' said I, 'I had better go and see Umganu first.' 'Yes,' he answered, 'that would be the best way.' Thus ended the interview, except I should have said he returned my present, for if he should accept it we might say we had purchased some privileges; and he brought the sheep for a present to me. I told him to keep the present and I should claim nothing for it."

Mr. Wilcox afterward had some singular experiences in trying to see the king and say farewell. One person after another attempted to palm himself off as the king, apparently with the design of keeping Mr. Wilcox from the presence of their chief. On his return to Inhambane Mr. Wilcox wrote of his decision to visit Umganu, the successor of Umzila, at Umoyamuhle, and that journey may have been undertaken before this letter is in the hands of our readers.

Mission to Spain.

INTERESTING CONVERTS.

MR. W. H. GULICK, of San Sebastian, writes that in visiting Zaragoza, as he has about three times yearly for the last three years, he has on each occasion, save one, had the privilege of receiving some one or more members to the church, and he reports the following incidents:—

"On one occasion six persons presented themselves. Two of these were a young cabinet-maker and furniture-dealer and his wife, of Pamplona. They had been tried by fire, as it were, for a year. As soon as it became known that they had accepted the gospel, strenuous efforts were made to win them back to Rome. These failing, they became the victims of bitter persecution, in which the parish priest, a boyhood's friend of the young convert, especially distinguished himself. The young man had inherited from his father an excellent business of some forty years' standing. The priest organized a house-to-house mission through a large part of

the city to warn the faithful Catholics from buying at the heretic's store; while from all the pulpits of the city the excommunication and the curses of the church were fulminated against him. The result was as complete 'boycotting' as was ever suffered by Irish farmer in the Emerald Isle, and the total wreck of the valuable business, the only means of livelihood of the young man.

"He had once been a Carlist soldier; his wife was a native of Estella, and they both had been fanatical Roman Catholics until they came to a knowledge of the gospel. They bore the test of their faith, in the 'spoiling of their goods,' in the loss of friends, and in the thousand trials of such a situation, with a gentle and patient spirit and with unflinching steadfastness. For a few months the young man served the American Bible Society as colporter, but the scant pay not giving himself and family a livelihood, he has gone to Buenos Ayres. He reports that he is doing well there at his trade as cabinet-maker, and he expects to be soon joined by his wife and children, who are still in Pamplona.

"Others of the group joining the church at that time were a father and his two sons of sixteen and eighteen years of age, he a widower. His occupation is that of distributor of daily papers at the houses of subscribers, for which he receives about thirty-five cents a day. His sons are typesetters in the employ of two different daily papers, and earn thirty cents a day each. Their combined earnings of about a dollar a day enable them and the little daughter to live in a large attic in honorable poverty.

"This good man says of himself that for years he was an earnest, if not a fanatical, Roman Catholic, but that for a long time, guided as he now feels by the Holy Spirit, his heart turned in worship almost exclusively to Christ, the saints and the Virgin Mary occupying his thoughts but little. His longing was to know more of the Christ whom he loved, and in the darkness that hid him from sight his

heart's cry was: 'Where have ye laid him?'"

"One day during the great feast of the Virgin of the Pillar, when there is also an eight days' fair in Zaragoza, passing down the principal street of the city, which on such occasions is lined on either side with booths and stalls, he bought a copy of Luke's Gospel at our Bible-stand. Knowing that it was a book prohibited by his church, he stealthily slipped it into his pocket and went away without exchanging further words with the colporter. Finding that it was nothing more nor less than a Life of our Lord, he literally devoured it in secret. He then returned to talk with the colporter about it and to find out something of the history of the book — the one book that he had ever seen that gave him the longed-for knowledge about Christ.

"Though he had known of the Protestants for years, and had lived near to them, he held in horror their supposed doctrines, and had never attended one of their meetings. Imagine his surprise and alarm on finding that this good book that filled the desire of his heart was *their* book, and that it was forbidden and cursed by his own church! The result of it all was that he bought a Bible and, under the guidance of the pastor, began reading it to his children at home; and that he came to our meetings and brought all his children with him; and that he put his little girl into our day schools; that the boys became Christians; and that now, about one year from the time he bought the copy of the Gospel, he and his two sons publicly confessed Christ in the church that for years he had sincerely believed was the 'sum of all villanies'!

"He has been elected deacon of the church, and the young pastor says that he is his right-hand man — always ready to visit the sick and to seek out those who have gone astray, and is unceasingly laboring to bring others to the Saviour. It is an unfailing pleasure on my visits to Zaragoza to meet him, and the two bright boys, with his kindly face beaming with the goodwill of the gospel."

European Turkey Mission.

AMONG BRIGANDS.

THE fact of the release from brigands of Mr. Kyrias, the Albanian colporter employed by the British and Foreign Bible Society, was stated in the last *Herald*. Mr. Kyrias is a member of the church at Monastir, and during his captivity the church has held a weekly prayer-meeting specially to pray for his deliverance. Mr. Bond, under date of May 4, sends the following account of Mr. Kyrias's imprisonment:—

“ Mr. Kyrias returns looking remarkably well, considering the sufferings he endured. When he was with the two captains of the band he fared tolerably well, but most of the time he was assigned to the care of two men who seem to be perfect fiends. They kept him in small, dirty, darkened rooms under strict guard, night and day. His food was a starvation supply of dry cornbread, let down to him, in one house, through a hole in the ceiling. It was served in a goat's-hair bag, such as horses and donkeys use. Water was given once a day, and he was obliged to drink it from his *fez*. Sometimes a little salt was given with the bread, and very rarely a bit of cheese. His arms were generally tightly drawn back with a rope—always so at night. At one time for over five weeks his arms were thus pinioned both night and day, and he was also blindfolded, while his ears were stopped with wax.

“ Once he became aware that some policemen, who had been sent to the village, were quartered at the house, and he made a frantic effort to attract their attention by shouting. For this his enraged keepers came very near cutting off his head, being encouraged to do so by the women of the household. When Kyrias began to shout these women, inspired by the devil, immediately drowned his cries by a terrific wailing of their own, one of them feigning toothache. The two guards seized the prisoner by the throat, and for hours one of them held a rope drawn tightly about his throat to the verge of strangulation. When he was

taken from place to place he was usually led by a rope fastened about the neck. Occasionally he was tortured by a brief hanging to make him tell how much money he was able to pay. Often in the coldest weather they made him ford rivers, the water coming sometimes above the waist. Whether on the mountain or in a village, he never got a softer pillow than a stone or a block of wood.

“ Sometimes they gave him an extra coat for covering at night. One week he was kept in a little pen of some kind, where the low ceiling prevented him from even sitting up straight. For about five weeks he was nearly beaten to death daily, so that he often despaired of life. The clubbing was sometimes administered two and three times a day. The keepers, being Mussulmans, seemed to think that torturing a Christian dog was good for their souls. Of course, during the whole six months of captivity he was nearly devoured by vermin, as his clothing was washed for him but once.

“ It must be in answer to prayer that he lived through it all. He testifies that, in spite of cold, and hunger, and thirst, and pain, he was kept in perfect health, without experiencing even an ordinary cold in the head or a headache. This he attributes to a special providence. Last Sunday a full room listened with rapt attention as he modestly told portions of his experience, and assured us that never in his life had he felt such peace as during the past months, for the blessed Lord himself was with him. His keepers would n't allow him to pray in a Turkish house, but they could n't prevent silent communion with his Saviour in prayer and praise. The way he was kept in body and in soul is a miracle of grace. The Sabbath was a happy day for our friends here. In the afternoon, instead of the usual prayer-meeting in behalf of Mr. Kyrias, we held a delightful praise-meeting. It is plain that our brethren have grown a good deal this winter, and I attribute it largely to the fact that while praying for Mr. Kyrias they have been drawn out in Christian love for him, and for one another, and

for Christ. Last Sunday we decided to receive two more persons to communion.

“There are fresh cases of persecution at Strumnitza and Monospitovo. The grave of a child recently buried by one of our brethren in Strumnitza was opened, and the body left exposed. The straw-stacks of a brother in Monospitovo were set on fire and destroyed, and at Easter, while three of our friends in the village were conversing with others, the village priest appeared on the scene and vigorously applied his walking-stick to the backs of two of the Protestants. He then went to the city, and after consultation with the Greek bishop had the three arrested for beating him, four members of his flock readily testifying to the lie. The other Protestant, who was arrested some three months ago on a manifestly false charge of complicity with rebels, is out of prison on bail, but still forbidden to go to his village. The military commander at Strumnitza is evidently on good terms with the bishop.”

Western Turkey Mission.

HOSTILITY AT SMYRNA.

MR. CONSTANTINE writes from Smyrna, May 8:—

“The enemy has surrounded us very closely since I last wrote you, and we have been much in prayer, realizing more and more our weakness. Thus far we have had the pulpit and the press on our side, but not only the press has now become violent against us, but even the pulpit. In a single article headed ‘The Wolves’ I was abused with no less than nineteen vile epithets. This was followed by another to the effect that we were not worthy to be called by so dignified a name, but should be styled ‘The Jackals,’ straying behind the flock, glad to pounce on the dead sheep left behind. At last the new archbishop opened upon us, calling us ‘the sons of the devil,’ whose end will be like that of Judas, who for silver betrayed his Master. The people were warned to keep away from us, etc.

“Yet it pleased the Lord to disregard the bishop’s wishes and fill the hall with interested hearers. Our enemies have been aroused to form a society called ‘Orthodoxia,’ whose object will be to diminish, and even destroy, the influence of our preaching by employing able speakers, who will preach on Sundays and other public days at the churches and schools, etc., little thinking that when the place is well supplied with gospel-preaching we may go where there is none. God is with us in Smyrna, and the interest is more positive than usual. We have several new additions.

“From Isbarta we have severe news. The anathema has been read in all the churches, and but three families have stood the ordeal. Our preacher feels much concerned, yet he is able to do something at his book-stall.”

MARSOVAN AND ITS OUT-STATIONS.

The Annual Report from this station says:—

“We feel deeply the inadequacy of our forces for the great work before us, and rely not on them, but on that Power which fed five thousand with five loaves and two fishes. We rejoice to see that that force is producing results, and that progress is being made in our field. In some cases it is very slow, and in some it is only manifest in the development of public opinion in favor of enlightened views, higher education, and spiritual religion. But such results constitute the ultimate, if not always the immediate, object aimed at by our whole work.

“The money contributions of the congregations in our field were larger for 1884 than for any previous year, and that in spite of ever-increasing depression in trade and wellnigh universal poverty. The churches and congregations are wholly free from internal quarrels, and for the most part appreciate and love their preachers and teachers, while the latter are faithfully working in harmony both with the congregations and with the missionaries. The recent meeting of the Pontus Evangelistic Association was an occasion

of much interest, and an example of the cordial sympathy and mutual confidence which exist among the laborers in this field. The second meeting of this Association was much more efficient and harmonious than the first. And this third meeting has been by far the most satisfactory of all. This body sat for three days, received reports of the work in all parts of the field, considered some of its special difficulties, labored over and adopted a scheme of estimates for 1886, and closed with public exercises on the Sabbath. In several of our out-stations the work has continued steadily and quietly."

We have not room for the accounts given of the various out-stations. One may stand as a fair representative of nearly all of them:—

"In Amasia a steady and gratifying growth continues to appear, and especially in the direction of the formation of an independent church. Steps have been taken toward this end, but it has not yet been consummated. The brethren are still laboring under the burden of debt incurred in the purchase of their fine chapel grounds and buildings, but they bear it bravely, and are rapidly reducing the amount. They also manifest a commendable vigor in the effort to improve their schools, both as regards instruction and accommodation.

"A marked item in their history the past year is the receipt of a chapel bell, sent them as a gift by the Rev. J. Y. Leonard, of New Haven, so long a missionary in this field. It arrived only a few weeks ago, and was received with much joy and gratitude. By a little bold and skilful manœuvring they outflanked the local government, and, getting their bell hung over the chapel one dark night, they are now freely ringing it, while the government officers are out of patience with themselves for not being quick enough to prevent it. We pray that as its peals ring out across the Iris, and are echoed from the walls of Mithridates's castle, so wide and clear and telling may be the influence of the gospel preaching which it announces."

CONFERENCE AT CESAREA.

The Third General Conference of the Cesarea station was well attended, twenty-five persons, including pastors, licensed preachers, and helpers, having been invited. Reports were received from all the out-stations, and the estimates for the coming year were carefully gone over. Dr. Farnsworth writes:—

"This Third General Conference strengthens us, if we needed strengthening, in our views of coöperation. The fuller and freer the consultations, on all matters pertaining to our common work, the better. Load men with responsibility if you would develop their highest manhood. Confidence inspires a sense of responsibility, and the sense of responsibility leads to cautious, deliberate action.

"One day was given to the examination of the Girls' Boarding School at Talas. Nearly all the members of the Conference attended, also a large number of friends from the city. The Istanose pastor, with a neat and appropriate speech, delivered diplomas to thirteen young ladies. These girls represent nearly all parts of our great field. Four of them find employment at once as teachers. Others will have needed rest till autumn, when they will find appropriate work as teachers. Of the thirteen, all except two are church members. This was a grand finale of Miss Closson's second campaign of service in the missionary work.

"The Sunday preceding the Conference, nearly all the pastors and preachers being present, the Lord's supper was solemnized, several children were baptized, and five new members were admitted to the church on profession of faith. The Sunday following, similar exercises were held in the nice village of Zinjir Dereh, about six miles from Cesarea, where five persons were admitted to the church.

"In the absence of the Cesarea pastor, his pulpit was well supplied by the helper from Angora. The audience was one of the largest that I have ever seen in that church, probably not less than eight hundred. In the afternoon, a special service was held for listening to reports from preachers from various parts of the field,

when there was again a large and interested audience, and in the evening the Istanose pastor, having returned from Zinjir Dereh, gave an intensely interesting report of the work in that place.

“The influence of this meeting on the great work in progress in this city is most hopeful, and the influence of the large and appreciative audiences that our fellow-workers saw and addressed will inspire them with new courage and new enthusiasm for the work to which they are called.”

Eastern Turkey Mission.

PIERCE PERSECUTIONS.

MR. W. N. CHAMBERS, of Erzroom, reports sad instances of persecution occurring at Packarich, an out-station between Erzroom and Erzingan. During the first week of April he visited the place in company with Pastor Tashgean, and he writes:—

“We found the church in sore straits and greatly discouraged. The Sunday audience, which had formerly an average of one hundred, scarcely mustered forty persons. The young Protestants found in Gregorian homes were carried by force or by threats of great injury to the Gregorian church, and were prevented from setting foot in the Protestant chapel. Because one young man held out and refused to go to the church his father literally kicked him out of the house, threw his bed after him, and trampled it in the mud, and otherwise so abused the young man that he became sick, and fears were entertained of his death while we were there. A young woman returning from prayer-meeting was set upon in the street and cruelly beaten. Because a Protestant brother remonstrated, the crowd turned on him. Still another young woman, because she refused to go to the Gregorian church, was bound by the neck with a rope to a post, and so cruelly beaten that she was lying sick in bed while we were there.

“The Gregorian Armenians had formed a league, signed by all, binding themselves not to have any intercourse with Protest-

ants. According to the terms of this league the Protestants were not to be received into their houses, no business was to be transacted with them, their shops were not to be patronized, the artisans were not to be allowed to work, their cattle and sheep were not to be allowed to go with the herds and flocks to pasture, their wheat was not to be ground in the mills, and any one having any intercourse with Protestants further than giving and receiving salutations would be liable to a fine of from \$2.20 to \$4.40. As a consequence the poor Protestants were eating their bread in bitterness, and as many of them depended on trade for a living they were subjected to great loss.

“Besides this persecution of the Protestant Armenians, a Christian Turk had been imprisoned for the third time. He had not been betrayed to the government up to this time, though he had been subjected to great trouble. This time he was so betrayed, and he is now lying in the ‘inner prison,’ a dark and loathsome place.

“Until September 7, 1884, there had been no open breach between the Protestants and Gregorians. But on that date, in accordance with governmental arrangements for the census of the country, officers came to Packarich to take the census. In this census the government has been very particular to write the name and religion of each individual, getting the declaration from his own lips, previously, however, ordering the heads of communities to present lists of their adherents. In doing this the Protestant pastor had occasion to go to the chief man of the village to ask about a young man in his house who had previously been written as a Protestant. This chief man, though previously showing no open hostility and always friendly, suddenly became very angry, and from that moment persecution commenced. The next day, when the officer had about finished the census, he asked if there was not one Hussein, and declared that he would not leave the village till he should be brought before him, and the following dialogue occurred:—

“‘What is your name?’ asked the

officer. 'Hussein,' answered the man. 'Of what community?' asked the officer. 'Protestant,' said Hussein. 'Why?' questioned the officer. After a pause Hussein asked: 'Is not the holy gospel true?' 'Certainly,' answered the officer. 'Therefore,' answered Hussein, 'because the gospel is true, and it says, 'Come to me,' I came and found the truth, and am therefore a Protestant.'

"The officer, in anger, ordered Hussein to be immediately bound, after which he said: 'Eleven years ago you were called to Erzingan to become a soldier, but because you could not serve you were dismissed, but you retained a gun and a suit of clothes, and for that reason you are now a prisoner.' The officer drove him off to a neighboring village that night. The Protestants collected six *liras* (\$26.40), and persuaded the *mudier* to accompany one of their number, and they thereby secured Hussein's release. A month passed during which the persecution grew worse, and at its close a *zabtieh* (police-officer) came to the village and summarily arrested Hussein and carried him off to prison. He was charged with harboring robbers, and cast into the dungeon. The charge could not be sustained, and all the people of the village, Turks, Gregorians, and Protestants, signed a paper declaring their belief in his honesty and innocence. For two months he remained in prison, and finally the friends collected twenty-five *liras* of his money (\$110), and by bribes secured his release at New Year's."

STEADFASTNESS.

After this the persecution increased in violence, blackmail was levied on Hussein, and he was beset with exhortations to return to Mohammedanism or, if he would not do this, to attend the Gregorian church. His constant reply was: "Islamism is better to me than the 'Gregorian church.' I will *never* deny Christ." The pastor at Packarich, amid great indignities, was brought before the governor at Kemakh, and Hussein was also arrested and taken to the same tribunal. Mr. Chambers thus reports the examination:—

"The pastor having been charged with persuading Hussein to change his faith on the ground that Hussein had in his previous examination so stated, Hussein was questioned on that point. He denied having made that statement and said: 'The Protestants read the holy gospel in their houses and I went and heard them: they preached it in their chapel and I went and listened, and thus hearing from the Holy Testament the words of Christ, 'Come to me,' I came and found the truth. No man turned me; I was turned by the words of the Holy Book.'

"At this point the pastor begged permission to ask Hussein a question, and being allowed to do so he asked: 'Brother Hussein, when and where have I ever exhorted you to turn from your religion?' Hussein answered: 'Who are you that you could change me? I was turned only by the truth of the gospel.' Then the district governor asked: 'Son Hussein, have you never read or heard the Holy Koran? Have you only heard the gospel?' Hussein answered: 'I have never heard nor read the Koran. I have only heard the gospel saying, 'Come to me,' and for that reason I am a Christian.' He was then remanded to prison and the pastor was dismissed. Afterward Hussein was called and examined further; this time under the charge of his claiming to be an English subject."

The only basis for this charge was the fact that Hussein had used the word "English" when he intended to say he was a Protestant. This is a common use of the word. A week later Hussein was brought from his dungeon and his wife thrice demanded his return to Mohammedanism, and failing of this called for a divorce. The matter has now been referred to the authorities at Constantinople, and it is expected that the divorce will be granted, Hussein's property be confiscated, and he himself possibly be banished.

FRIENDLY GREGORIANS.

In striking contrast to the foregoing account of hostility comes the following account from Dr. Barnum, of Harpoot, of

union services between the old Armenians and the Protestants:—

“The ‘latter rain’ having delayed to come, the government sent a crier through the streets on Friday of last week calling upon the people to close their shops and to assemble in their respective burying-grounds to pray for rain. The Armenians invited the Protestants to meet with them, and the invitation was accepted. These meetings were held on Friday, Saturday, and Sunday. Sunday night there was a refreshing rain, and this morning the government asked the people to meet again to render thanks for the rain. A large crowd assembled at each one of these services, ranging probably from one thousand to two thousand. At each service the Armenian ritual was read, and after that Pastor Giragos was asked to preach, which he did with thrilling effect, the whole crowd remaining to the close, and responding heartily to the petitions in his prayers. These sermons have produced a great impression upon the Armenians, and some who have hitherto been most opposed express the purpose to come to one of the Protestant churches to hear more of this preaching, and others express a wish to have Pastor Giragos come to their churches to preach. God grant that these impressions may abide and be deepened!”

THE MARDIN STATION WORK.

After a residence of two months in Mosul, Mr. Gates and Pastor Jurgis, of Mardin, were requested by the station to investigate the whole of their mission field, with reference to the extension of the work and the ability of the people to support Christian institutions. This led to the preparation of a report which was presented to the Association of Churches, which assembled at Midyat, April 2. From this report it appears that there are connected with the Mardin station seven churches, three of which received during the present year thirty-eight members. There are twenty-one preaching-places, supplied by seventeen pastors and preachers; six schools for boys, and nine for

girls, aside from some schools taught by the preachers in the small villages. Two Bible-readers are employed visiting the houses and the shops.

The twenty-one places occupied contain 15,610 Syrians, or Jacobites; 9,595 Papists; 2,245 Armenians; 7,850 Chaldeans; 1,805 Jews, and 93,740 Moslems. In summing up the results of their investigations, Mr. Gates says:—

“In general we can say that the congregations give evidences of growth and improvement in religion, in knowledge and civilization, such as to afford us a firm hope for their future development. The beginnings of work in this field were made in Mosul forty-four years ago, but it is only within the last thirty years that the work has extended to other places. During these years 2,127 souls have been gathered into Protestant congregations; seven churches have been organized, with 312 members; 703 scholars have been gathered into our Sabbath-schools, and 650 boys and girls now receive instruction in our day schools.

“It is an occasion for regret that the church attendance is only 1,163, or about one half of the total number of Protestants; that the Protestants still form so small a proportion of the Christian population, and are still so far from self-support; and yet, when we review the history of Mardin station, and see that sickness and changes have left only one missionary, much of the time, to care for this wide field, we are moved to say: ‘This is the Lord’s doings, and it is marvelous in our eyes.’

“Moreover, a good work has been done indirectly by the influences which have permeated the old communities from Protestant teachings and example, weakening old superstitions, making more universal the observance of the Lord’s day, causing profane swearing to be more commonly recognized as a sin, and awakening desires for instruction and progress. The Bible has been placed in the hands of the people, and in some places the family altar has been set up in Syrian families. Even the Moslems have received some impressions, and have come to cherish a more kindly

feeling toward Protestants, if we except the rulers, whose hatred is kindled by that which wins the common people.

“The report concludes with these words from the pen of Pastor Jurgis: ‘At all events, reflecting upon what we have seen in this rapid tour of the field, we are exceedingly filled with joy and we ought to thank God that his word does not return unto him void; nay, but the grain of mustard-seed becomes a great tree. This beginning incites us to the important work placed before us, and to earnest efforts to increase the necessary instrumentalities for the growth of the work. It is fitting that we seek the blessing of the Lord and implore him to raise up laborers, for the harvest truly is great, but the laborers are few.’”

Madura Mission.

A NEW CHURCH.

MR. TRACY, of Tirumangalam, wrote May 10:—

“A new church has been organized in Tirumangalam village, known as Trinity Church, having its membership in five or six of the surrounding villages. It starts with a membership numbering sixty, and will, I trust, by good service, justify its separation from the station church. It was organized by the South Local Union at their stated meeting in March. They hope soon to settle a pastor, being able to give a half or more of his support. The other churches in the station will for the present aid them in paying the balance. The new church stands in imperative need of a place of worship large enough for its regular and occasional gatherings. The little church at Tirumangalam is not sufficient for the purpose.

“During the month of June we hope to dedicate a new and commodious church at Vellakulam. Work on it was begun, and some progress made, before Mr. Herrick left, and since then the people, with considerable aid (none from the mission), have finished the building. It stands in a very nice position in the village, and is quite central for the several congregations

in the vicinity. I hope it may some day become a central point with a pastor.

“Three families of weavers have just joined the new church formed in Tirumangalam. They live two miles from there on the high road to Usalampatty. They are to have a school and prayer-house, and will be likely to remain firm, having relatives in a village near by who have been Christians many years.”

TEACHERS FROM PASUMALAI SEMINARY.

Mr. Washburn sends the following account of what has been accomplished in the preparation of Christian helpers by the Pasumalai institution:—

“We are beginning to get back as masters some of our own pupils. Ten years ago we received, among others, the son of Pastor Clark into our newly opened Grammar School, as he supposed, with about enough English to enter college. Since then he has gone up regularly from class to class every year, with one exception, till he passed the University Bachelor of Arts examination in January, and came back at once to take his place as a master in the institution. He is a fine young man of much promise. The little time he has been with me he has been a great comfort and assistance in all the work of the school. A few such men would reward me for many years of toil. I have also employed another old pupil, a Brahman, and a graduate from the Madras Christian College. The son of another pastor is in the senior class, and I expect he will graduate at the end of this year. These first ten years have been years of foundation work, and I have had to do my work not with such masters and instructors as I could wish, but with such as I could command.

“I find, on examining our lists, that twenty-three Christian young men who have been connected with our school have passed the University examination since we began to send up candidates in 1879. Of these, one has died in the service of the mission, one has returned to service in the mission whence he came to us, one is a schoolmaster in another mis-

sion, and one in government employ. The nineteen that remain are all in mission employ or under the direction of the mission in other institutions. I may also say that we have in service a large percentage of those we care to employ who have left the lower classes of the school. This is sufficient to remove anxiety as to our ability to keep in service students who have left the school. And that but one of twenty-three Christian undergraduates should have turned to purely secular work is at least remarkable. The college department contains, in its two classes, twenty students: eight Christians and twelve Hindus.

“The students have carried on for several months a sunrise prayer-meeting. It originated wholly from their own feeling of need of such a season, and it has been very well sustained, and manifestly is a blessing to the students and the school.”

Foochow Mission.

A CHINESE WEDDING. — A PASTOR'S WIFE.

MR. WALKER reports the wedding service at the marriage of the son of Dr. Ting at Yang-chin-kang. Dr. Ting is the native physician referred to in the last *Herald*, who is doing such excellent evangelistic work. This son is about twenty years old and the bride fifteen.

“The wedding ceremony took place about eight P.M. First we sang the marriage hymn, then the Shao-wu preacher prayed, after which the bride and groom came out from their chambers and knelt in an act of worship to God. I read the marriage ritual and pronounced them man and wife. Then the father and near relatives and the more important guests, including Mr. Woodin and myself, saluted the couple, who returned the salutations by kneeling and knocking their heads. This part of the ceremony we hope to see done away with in time. The idea of thus kneeling is not bad, but the form used is excessive. At ten P.M. the bride's father came, for the custom is for her relatives not to be present at all at the bridegroom's

house. After they came a lunch was served, and then, after interminable waiting, at about two A.M. the wedding feast was served. This lasted two hours or more, but at the end of an hour and a half Mr. Woodin and I withdrew. During all this time we had some excellent opportunities for setting forth Christian ideas and practices, so that on the whole it was a profitable occasion. Sunday was somewhat broken up, as many of the guests were heathen and the feasting must continue. Everything, however, was made to give way to the morning service and communion.”

Mrs. Walker, in a letter written from Foochow, speaks of several helpful women who are laboring faithfully in proclaiming the gospel. Of one such, Mrs. Ting, wife of the pastor at Yung-fuh, she speaks as a woman of rare ability coupled with earnest piety. Mrs. Walker says:—

“To-day and yesterday there have been companies of women and children, and sometimes men, to see our houses, and it would do you good, as it does us, to hear Mrs. Ting talk to them. She is a stranger to most of them, but she *commands* their attention. Shall I tell you what she says?

“I had given a little sick boy and his brother oranges to eat, which called forth thanks from the mother, whereupon Mrs. Ting said: ‘For the oranges you say she is good. That is true, but that is a small thing compared with what the missionaries have done. Because of the love of God in their hearts and their pity for our blindness, they have left parents and native land.’ Then she describes in a most graphic manner how when on the sea nothing can be seen but ‘sea and sky, sky and sea,’ how the vessel rocks like a little duck on the water, etc. ‘And all this because of the love for us which God has put in their hearts. And greater than all this, and wonderfully great in comparison, is God's love in giving his only Son for, not foreign people only, but for us Chinese, and for all the world. You, from your birth, eat God's rice, — just scrape it in, — and think it a matter of course, and

never in all these years have thanked him or had anything to give in return. Where is the merit in that?’

“She speaks of God’s wonderful works of creation: ‘If you have a piece of cloth with needle and thread, you can make a garment, but God, out of nothing, mere nothing, made all these wonderful things which we see.’”

North China Mission.

MR. SPRAGUE, of Kalgan, reports that at their communion season in March twelve persons were received to the church, making twenty-one during the year. Of a recent visit to Yucho and vicinity Mr. Sprague says:—

“I took with me as donkey-driver and servant a young man who had studied with us three months this last winter in our station class, and who had just been baptized. When we reached his home, Chingké Ta, he brought his old father, fifty-nine years of age, to hear more of the doctrine. The result was, he took down his idols, destroyed them before us, and was baptized at once, as he understood the truth, and was thoroughly decided hereafter to serve God. Another young man from this place was still studying at Kalgan and acting as chapel-keeper. His father, mother, and brother were at this time baptized.

“Another village not far away, Houchia-chuang, is the home of our gatekeeper, who had just joined the church. So I visited his native village, and was very hospitably entertained by his father and family. They invited in their relatives, neighbors, and friends, and we had a house full of interested listeners all one afternoon and the next morning. Two or three other families are seriously considering the question of adopting this new religion. The Roman Catholics have also several families in this village.”

HELD BY SUPERSTITION.

“The gatekeeper’s father is decided in desiring to cast out all his idols and join the church, but after his wife died he mar-

ried again, and this good housewife has one only son of her old age, all her former children having died. She has made a sort of vow to their household divinity—the kitchen god, Tsao Wang—that, if he will spare her this son, she will not unlock from the child’s neck an iron collar which she placed there in his first year. This collar is locked with a key which she carefully guards till the specified time, namely, till the boy is twelve years old. The idea seems to be that if this collar is removed before, the vow is broken, and the god is not bound to fulfil his part of the contract.

“This kitchen god is a paper picture of the god and his attendants, usually pasted on the mud stove. It is so cheap—costing only one cent—that the poorest can have its protecting (!) presence. I could not baptize the husband because, out of respect to his wife’s feelings, he would not take down and destroy this idol. They were willing to destroy all the rest, including several expensive ones, and many ancestral tablets. The wife said she knew the god was *nothing*—but if her boy should die! Alas, the power of superstitious fears! This bit of paper keeps this whole family away from God. We hope grace will soon conquer.

“But the old grandmother had no such scruple. She is eighty-five years of age. She wished to be baptized at once. She had heard and believed the truth for years, but had hitherto been kept back by her husband, who is now dead. After examination we were pleased to receive her to the church, and I baptized this child of nearly a hundred years.”

Japan Mission.

“THE GREAT FELLOWSHIP-MEETING.”

MR. LEARNED alludes to the Fourth Fellowship-Meeting of the Japan Christians, described more fully by Dr. Gordon in an article on another page. Mr. Learned says that, good as were the former meetings of this organization, the last one is conceded by all to have been better than its predecessors. He writes:—

“For the meeting this year a temporary structure or tabernacle was built on a vacant lot by the side of the river. That it was of rude construction is easily inferred from the two facts that it held a congregation of five hundred, and that its cost was only thirty dollars; but it answered the purpose very well, and the interior, adorned with flags and evergreens, and filled with eager audiences, was by no means unpleasing—and without was the river and beyond it were the beautiful mountains. The convention was favored with some beautiful weather, and nothing can be much finer than a beautiful day in early May in Japan. The fields are covered with the green wheat and yellow rape-plant, and are fragrant with the rape blossoms; the white and purple blossoms of the wistaria show their beauty on arbors and on trees, the mountains are covered with a delicate, dreamy haze, and are filled with azalea blossoms. It was a pleasant sight on one of the most perfect of such days to see this convention gather to honor the Creator of all this beauty.

“It was also exceedingly pleasant to see the depth of Christian experience and of spiritual culture to which many have attained. And not least worthy of mention was the strong spirit of Christian union which was manifested. Several of the Tokio delegates on their way home stopped at Nagahama, on the east side of the lake, and assisted the evangelist there in a large preaching-service. We rejoice in hoping that a similar spirit of union and coöperation and Christian fellowship may always characterize the Japanese Christians; and we hope that this Alliance may always be filled with the spirit of fellowship and be guided by the Holy Spirit to the building up of Christ's kingdom in Japan.”

FUKUOKA AND VICINITY.

Mr. Atkinson, in company with Miss Dudley, has visited the great island of Kiushiu for the special purpose of assisting the helper, Mr. Fuwa, at the large castle town of Fukuoka, which is reached from Kobe by steamer across the inland sea to

Shimonoseki, and thence by *jinrikisha* some forty miles. Mr. Atkinson writes:—

“Mr. Fuwa and his wife were delighted to see us, and at once informed us that they expected a long visit, as there was a great deal they had for us to do. Miss Dudley settled down quickly to work among the women, though the men also claimed some of her attention. I engaged in the usual frequent and (from the American standpoint) long sermon, conversation, and informal service work. One afternoon we all went to a village distant six miles, and held a double sermon service at the house of a man, now a Christian, who first heard the truth in prison. The whole village—not excepting a very numerous and open-eyed company of youngsters of both sexes, who with their elders were curious to know how the blue-eyed foreigner would speak, and what language he would use—seemed to be present, and gave patient and interested attention to the very end. The village people of Japan—like village people in other lands—are more conservative than city people. It is only during the last year or so that we have had any success in the country places.

“During the service I have just spoken of a quite pretty woman with her child sat on the mats close to Miss Dudley. At the close of the service a man sitting near by, whose face had seemed very familiar to me while I was speaking, though I could not place him anywhere in the past, drew nearer to Miss Dudley and said: ‘Do you not remember me?’ Miss Dudley thought she ought to do so because his face seemed so familiar. He replied: ‘I was one of the Fukuoka rebels in the Kobe prison who with others, in chains and red convict clothes, used to be employed sometimes at the Girls' School premises, and to whom you used to speak of Christianity and to teach the Bible. And this,’ he said, pointing to the little woman close by, ‘is my wife, and this is our child.’ He seemed perfectly delighted at the opportunity of the day; so also did his wife. Though neither of them are yet Christians, we cannot but hope that they may soon be numbered among those who

believe. A weekly service, conducted by Mr. Fuwa or some of the Christians of Fukuoka, is now to be held in that village and house."

SELF-SUPPORT.

"I passed a busy and, I hope, a useful week in Fukuoka. Miss Dudley remained longer. The company of Christians does not number over twenty, and none of them are people of means. One of the most earnest and humble is a man of over fifty, who in the days of the daimios had an annual income of a purchasing value of ten thousand dollars and a host of servants, but is now reduced to keeping a little shop that brings in barely enough to sustain the life of the family. This little company of believers is setting about the erection of a church building, which is an absolute necessity. At present they meet in the house of Mr. Fuwa, their evangelist. They are supplementing their own self-denying gifts by seeking some aid from friends here and there; and two or three of them, with Mr. Fuwa and his wife, who know English, have opened a school in Mr. Fuwa's house for the instruction of such as may apply. The tuition is but fifteen cents a month. The afternoon only is given to this work. A few young women are among the students. The school numbered sixty when I was there. The teachers *give* their time, and the tuition is to be applied either to the church building or to the salary of Mr. Fuwa after June. In June they hope to be organized into a church, to have Mr. Fuwa ordained as their pastor, and to dedicate their church building. At present Mr. Fuwa receives his salary from the Japanese Home Missionary Society, but from June the church expects to be self-supporting. But in order to be self-supporting Mr. Fuwa will be obliged to continue his English school, and apply the tuition to his own support. This willingness to attempt self-support by the churches and pastors is very helpful in carrying on missionary work in the Empire. We are *not* raising up a host of pauper-spirited children who will be a drag for many a weary year. Each church on its organization

comes squarely to the front, presents arms, and then sets bravely out on its soul-saving mission. May God bless them in so doing!"

WAKAMATSU.

From Fukuoka Mr. Atkinson went forty-three miles to Wakamatsu, concerning which he says:—

"On reaching the end of our journey we found that our late arrival had awakened the thought of probable non-arrival. A Christian man, a member of our Hiogo church, is engaged in coal business at Wakamatsu, and I had sent him word that I would spend one night with him—that night. In anticipation of my arrival he had rented a house, hung out a huge advertising lantern announcing a sermon by me, and then anxiously watched the hours as they went by. He seemed greatly rejoiced at our arrival, and as happy as a child. After supper Mr. Fuwa and myself preached the usual length of sermon to a very quiet audience. There was no rudeness—only the most interested and marked attention. It certainly is very pleasant to address such an audience, however weary one may be. On returning to the house of our host we sat up until near midnight conversing of his personal life and experience and of evangelistic work in that region."

ORDINATION.—A PROMINENT CONVERT.

Mr. Atkinson writes:—

"On May 4 Mr. Harada was ordained pastor over the Kobe church. The examination indicated growth in both knowledge and grace on the part of both examined and examiners. The forenoon was taken up with this part of the service. The church was well filled with a patient and interested congregation. It is as true in Japan as in America that the purest and most unselfish of work—such as that of the Christian ministry is—makes its ennobling imprints on face, voice, and expression.

"After the ordination services closed fifteen adults were received into the church by the new pastor, and ten infants baptized. After this came the administration

of the Lord's supper, and the closing of the services of the day. In the afternoon the audience was fuller even than that of the forenoon."

Writing on May 20, Dr. Davis, of Kioto, says:—

"Last Sabbath the 'Blind Yamamoto,' who has been for many years the chairman of the Kioto-fu Representative Assembly, received baptism and united with the Second Church. He has been blind for

many years, and he is also unable to walk or stand erect from paralysis of the legs. He heard of Christianity first from Rev. O. H. Gulick, during his brief sojourn in the city thirteen years ago. He was the first friend of the Kioto school, the *Dosh-isha*, and has been one of the trustees from the first. His sister is the wife of Mr. Neesima, and his eldest daughter is the wife of Pastor Ise, of Imabari."

Notes from the Wide Field.

THE DAKOTA INDIANS.

THE *Foreign Missionary* for July contains an article by Rev. J. P. Williamson, referring to the completion of fifty years of missionary labor among the Dakotas. This work, begun by the American Board, has now passed into the hands of the American Missionary Association and of the Presbyterian Boards of Home and Foreign Missions. Fifty years ago the Sioux, or Dakotas, were estimated as numbering 25,000. The government census now shows that there are over 40,000. Since the days of Williamson and Riggs, there have been fourteen ordained missionaries laboring among the Dakotas, who have given, in all, 207 years of service. The tribe was found degraded and savage, with an unwritten language, knowing nothing of divine truth. The following table is given, showing the work among the tribe as carried on in the last year by the different societies:—

MISSION WORK AMONG THE DAKOTA INDIANS.

SOCIETIES.	Ordained Missionaries	Assistant Missionaries	Ordained Preachers	Received on Profession 1894	Church Members . . .	Contributions
Presbyterian Board of Foreign Missions	3	3	2	27	254	\$848
Presbyterian Board of Home Missions	2	7	5	35	429	1,130
American Missionary Association	2	14	1	34	224	461
Native Missionary Society	2	2	2	26	74	102
Total	5	24	10	117	981	\$2,541

AFRICA.

THE FRENCH MISSION ON THE ZAMBEZI.—We learn from *Le Journal des Missions Évangéliques de Paris* that Mr. Coillard and his associates are welcomed by the new king of the Barotse, Aku Juna. It seems clear that he wishes for the establishment of the French Mission on the Upper Zambezi. "He desired to see the missionaries even before the chief men of the country, in the hope of receiving from them good advice to guide him in the exercise of the power confided to him." He sent to Sesheke two bands of messengers with urgent invitations, and two of the chiefs of

Sesheke went in search of Mr. Coillard, taking with them twenty porters to carry the luggage of his expedition. The rainy season was approaching, and Mrs. Coillard had suffered from fever, but no harm resulted. The king's messengers treated the missionaries with great kindness, bringing with them provisions for the journey and giving them valuable information.

AMERICAN BAPTISTS ON THE CONGO. — The Baptist Missionary Union, having undertaken the work originally started by the Rev. H. Grattan Guinness, on the Congo River, has decided to send its president, Rev. Edward Judson, D.D., and Rev. A. Loughridge to visit the region and make all needed explorations. The deputation is already on its way, the expectation being that some six months will be required for the completion of its investigations. This certainly is a wise way of proceeding in the inauguration of a mission in this new and vast region. It is a singular providence which calls the son of Adoniram Judson, who opened the way for Baptist missions in Burma, to supervise the commencement of the work of that denomination in Africa.

THE LIVINGSTONIA MISSION OF THE SCOTCH FREE CHURCH. — This mission on Lake Nyassa is having continued prosperity, both in its schools and in gathering the natives at preaching-services. In one of the schools, taught by a lay missionary, over one hundred scholars are gathered; a dozen are reading in the First Reader, and a class of eight boys is reading in John's Gospel. The language is the Chinyanja. In a school taught by a native teacher thirty-eight were present. On one Sunday it was estimated that eight hundred persons were present at worship.

CATHOLIC MISSIONS. — It is reported that a company of forty Romanist missionaries have started from Algiers, destined for Eastern Equatorial Africa, purposing to move from Zanzibar across the continent down the Congo basin. The *Missions Catholiques* commits itself to the plan of propagandism adopted by these priests for the purchase and baptism of pagan children by acknowledging the receipt of certain contributions for the purchase of children, and it suggests the names to be given to the children on their baptism. These priests are said to wear an oriental dress with a red cap.

SYRIA.

THE *Foreign Missionary* has a number of interesting items from the Syrian Mission, in which the American Board has such deep interest. Dr. Jessup writes that on May 17 nineteen persons were received on confession of faith to the Beirut church, making forty-one members received within five months — an event unprecedented within the history of the church. Rev. Mr. March, of Tripoli, reports that at an inquiry-meeting in the out-station Amar seventy-five persons were present for the express design of engaging in religious conversation. One comer said on entering: "We will talk of nothing else to-night." At Hums, where there is a church of fifty-nine members, there is also a Boys' Christian Association, embracing about forty members, who meet every Sabbath for prayer and the study of the Bible. The religious interest has reached the Mohammedans, and some Moslems have been in attendance at Christian services.

INDIA.

MOHAMMEDAN CONVERTS. — The *Church Missionary Gleaner* reports that several notable conversions from Mohammedanism have occurred within the past year: one, a famous preacher against Christianity, at Calcutta; another, a medical man in Punjab; third, a medical man from Bombay; fourth, a hitherto bigoted Afghan lad at Peshawar; a fifth from Madras; three in Kashmere. These are only the prominent converts among many others. The statement so often repeated that no converts are made from Mohammedanism is a thing of the past. The coming years are to witness their reception into the Christian church in increasing numbers.

REVIVAL OF HEATHENISM. — In the midst of hopeful religious progress among the Telugus there is, on the part of the opposers of the Christian faith, a new enthusiasm. Mr. Thomssen reports in the Baptist *Missionary Magazine* that during the last few months many houses have been burned by the heathen, and in almost every village among the Telugus people appear bearing idol-houses on bamboos, with drums and shouts, seeking to arouse the people to a defence of their ancient faith. The Christians are severely treated, and yet on the whole they are standing firm. It is said that there has not been such a revival of idolatry in the land for forty years. Dr. Clough, however, reports the reception at Ongole, since January 1, of 310 persons into the church of Christ by baptism.

THE THEOSOPHISTS. — It is reported that Madame Blavatsky has finally left India, the exposure of her fraud having been so complete that it is apparent to herself, as well as to others, that she can no longer impose upon the people. The Theosophical Society is purposing to continue its work in the development of the Sanscrit, but its chief apostle, Colonel Olcott, is himself ignorant of that language, and there seems little occasion for anticipating much success in that line.

PERSIA.

DR. SHEDD, of Oroomiah, reports a congregation at Geogtapa of five hundred, and on the first Sabbath of April seventy-six new persons were received, and sixty were pronounced for admission at the next communion. These new converts embrace a large number of young men, both married and single.

CHINA.

HANGCHOW. — Rev. J. L. Stuart, of Hangchow, writes to the *Chinese Recorder* that in February all the missionaries in the city, with their native assistants, organized themselves into a society, with the twofold object of mutual improvement and the preaching of the gospel to those who do not attend the street chapels. A daily open-air preaching-service has been held in some place of concourse in the city. The twenty working members of the society are divided into four companies, each consisting of two missionaries and three native helpers, each company being on duty for one week. The services are always begun and closed with prayer, and there are two addresses of about fifteen minutes each. Audiences vary from a few tens to two hundred, and it is estimated that during the services an average of 160 persons listen to the preaching of the gospel. Though this movement was in progress while the excitement in regard to war with the French was at its height, there was a total absence of anything like disturbance, and the people listened attentively. This exhibition of unity among Christians of different nations and different communions cannot fail to impress the Chinese with the oneness of the faith which is presented them. This form of preaching is not in place of, but supplementary to, the usual street-chapel preaching.

COREA.

DR. H. N. ALLEN reports, in the *Foreign Missionary*, that he is now established at the head of a royal hospital which the king has fitted up, and which he calls the "house of civilized virtue." This king has desired that a modern hospital be established, and though there was much opposition on the part of some of the people and many of the officials, he has persisted in his work. He knows the character of Dr. Allen as a missionary, yet he has placed him in charge of the institution. So far no missionary work has been attempted, but it is hoped that the way will be open as soon as the present opposition shall pass away.

FIJI.

THE fiftieth anniversary of the landing of missionaries in Fiji occurs on the eleventh of October next. In celebration of the event, Rev. J. E. Calvert, aided by the Religious Tract Society, has prepared an illustrated Bible, which has been sent out to the people. The returns from the islands for the past year, given in the *Wesleyan Missionary Notices*, are as follows: chapels and preaching-places, 1,236; missionaries, 11; native ministers, 55; catechists, 40; teachers, 1,058; local preachers, 1,785; communicants, 26,839; on trial, 4,659; Sabbath-school scholars, 42,651.

MELANESIA.

FRENCH INTERFERENCE. — The influence of the French in the South Sea Islands is sadly opposed to Protestant missions. The London Missionary Society has a most hopeful work on Maré, one of the Loyalty Islands, not far from New Caledonia, where the French rule. Recently the French authorities sent a steamer to Maré absolutely forbidding Mr. Jones, of the London Society, to retain charge of the schools or chapels he had established, or to superintend the works done by the native pastors. Mr. Jones, while declining to hand over the work to the French officials, did not venture to resist them by continuing his supervision. He gave into the hands of the *natives* all that belonged to the London Society, and the native churches and pastors, numbering about fifteen, are now wholly independent of aid or supervision from without. These natives have entered upon this plan of self-direction and support with enthusiasm. Mr. Jones says: "This to me is a most remarkable step, that a people who have been so lately savages and cannibals, and have had only the life of one European missionary to teach and guide them, should be able now, by themselves, to undertake the management of their own religious affairs." The French have thus far, save in one case, refrained from using force against these native Protestant teachers. One young man was imprisoned and most cruelly treated, but he has since been released. Mr. Jones remains on the island translating the Bible and other books, but not daring to attempt evangelistic work.

 Miscellany.

THE MAINSPRING OF MISSIONARY ENTERPRISE.

WE have all been urged at times by various incentives to the vigorous propagation of our faith. Sometimes, no doubt, in our own thoughts there is a mingling of motives. Sometimes one, and sometimes another, is uppermost. Now it is the pity which we feel for our unfortunate brotherhood, in the darkness and cruelty of paganism, and now it is fear lest they shall perish in their sins, and the blood of their souls will be found cleaving to our skirts. And again, we are inspired by some grand vision of a regenerated humanity, and our prayers and aims and efforts are quickened like the footsteps of pilgrims, as though we already saw the city of God descending out of heaven to fill the earth with its

latter-day glory. But whatever of value there may be in such incentives as these — and they certainly have their value — they are not, and never were intended to be, the mainspring of missionary enterprise. That is to be found, and found only, in simple loyalty to the bidding of Christ. "Go ye." Behind that imperative "Go!" I see One who has blessed me with the knowledge of the true God, and who has taught me that I might look up into his face and say, "Abba, Father!" In the word "Go!" I hear the voice of one who spake the parable of the Prodigal Son, and showed me by the dark shadow of the prodigal's elder brother what He, the true Elder Brother, was, and what Christianity, the elder brother of prodigal heathendom, should be. Speaking, in the

tone of resistless authority, "Go!" I recognize One who has identified himself with my humanity, and with the humanity of the most degraded fragment of flesh and blood that can be found between the poles of the world — making my very sin his own burden, and taking into his own experience that sin's darkest and bitterest outcome; made sin along with me for his very love of me, his helpless, sinful brother. Back of the unconditional command "Go!" I recognize One who has made me feel that I am a sinner, and caused me to see the mercy of God and the forgiveness of sin for the sake of him who is one with me in the shame of my transgression and the pain of its penalty, and who, by the impartation of his own life, has vindicated his right to be my life's Master and Lord. In that word "Go!" I own the right of him who has thus found me to bid me go and find my brother, and his brother, and remember that he has said: "As the Father hath sent me into the world, even so send I you into the world." And his authority, nay, "his love constraineth me." And though obstacles as high as mountains and as broad as seas should intervene, and even if I were seized with the discouraging thought that no single soul might be converted through my utterance, and that my words or my life itself might be poured out in the endeavor, like water upon the desert sands, still should I be holden to do his kingly and brotherly bidding. What a tax upon the faith and courage and loyalty of those eleven men must have been imposed by such a cumulative command as this — every successive word enhancing the difficulty of accomplishment: "Go!" "Go ye!" "Go ye and make disciples of all the nations." What facilities, what qualifications, had they for such a labor? What resources could their poverty command? What governmental protection, what earthly patronage, could they hope for? What reception for them and their message could they anticipate? But go they must, under the impulsion of that loving authority. — *From a sermon in behalf of the A. B. C. F. M., by Rev. S. E. Herrick, D.D.*

BIBLIOGRAPHICAL.

The Island World of the Pacific Ocean. By Charles Marion Tyler. San Francisco: Howard & Pariser. Pp. 337. Price, \$2.

Beginning with a chapter on "Ocean Lore," this volume gives its ten succeeding chapters to a brief description of the island-groups of the Pacific; following these with nine chapters on the products and resources of the islands, with their ethnography, commerce, and history. A large amount of interesting material is here presented, and so far as we have noticed, the statements made are accurate. The vast field described, if it be proper to call an ocean-world a *field*, is full of interest. There is a cordial recognition of the value of the work done by missionaries, though it is the purpose of the author to treat of the islands as they were found, rather than upon what they have become through the preaching of the gospel.

Work and Adventure in New Guinea, 1877 to 1885. By James Chalmers and W. Wyatt Gill. London: Religious Tract Society. Pp. 342. Price, 5 shillings.

Few portions of the world can show such marked and rapid changes as have been witnessed in New Guinea within the past few years. The region itself is full of interest. How many of our readers are aware that, next to Continental Australia, New Guinea is the largest island in the world? stretching away for 1,400 miles between its extreme capes. It is but fourteen years since native teachers from the Loyalty Islands, under the general direction of the London Missionary Society, landed on that inhospitable coast, and heard of snakes, alligators, and other fearful creatures abounding in the region. But are there men there? was their question. And when told that the men were dreadful savages, among whom they could not live, their answer was: "Wherever there are men, missionaries are bound to go." This volume gives the story of what these native teachers and those who came after them have accomplished. Mr. Chalmers, who writes the principal portion of the book, joined the mission in 1877, and his descriptions of the people and of scenes on the island are full of interest.

Mr. Gill contributes a few chapters in thirteen years ago. It is a remarkable which he gives an account of a recent story of the triumphs of the gospel. The visit of seven weeks, contrasting the pres- book is beautifully printed and well ent condition of the islanders with that of illustrated.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the health of missionaries: that those who by reason of impaired physical strength are compelled to return to their native land may be restored to wanted vigor, and be able to renew their active service, and that those who remain, whose labors are greatly increased on account of the departure of their associates, may not be overwhelmed by their cares and responsibilities.

DEPARTURES.

July 7. From New York, Rev. James C. Perkins and wife, to join the Madura Mission.

ARRIVALS IN THE UNITED STATES.

May 28. At San Francisco, Rev. Chauncey Goodrich and wife, of the North China Mission; also Miss Lizzie B. Pierson.

June 20. At New York, Rev. H. M. Bridgman and wife, and Miss Martha E. Price, of the Zulu Mission; Rev. T. L. Byington, D.D., and wife, of the European Turkey Mission; Rev. Edward Riggs and wife, and Miss Susan P. Blake, of the Western Turkey Mission.

ORDINATIONS.

July 8. William O. Ballantine, M.D., of the Maratha Mission, was ordained to the ministry at Dorchester, Mass.

June 28. At New Haven, Vermont, Mr. James L. Barton, under appointment to the Eastern Turkey Mission.

MARRIAGE.

May 14. At Mardin, Eastern Turkey, Rev. John F. Smith, of Marsovan, to Miss Sarah E. Sears, of Mardin.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Explorations in East Central Africa. (Page 310.)
2. Interesting converts in Spain. (Page 311.)
3. A captive among brigands. (Page 313.)
4. Fierce persecutions in Eastern Turkey. (Page 316.)
5. The graduates of Pasumalai Seminary. (Page 319.)
6. Converts amid abounding superstitions in North China. (Page 321.)
7. A notable meeting in Japan. (Pages 301 and 321.)
8. A visit at Fukuoka, Japan. (Page 322.)

Donations Received in June.

MAINE.		NEW HAMPSHIRE.	
Hancock county.		Cheshire co. Conf. of Ch's. George	
Bucksport, Elm-st. Cong. ch.	40 78	Kingsbury, Tr.	
York county.		Hinsdale, Cong. ch. and so.	8 32
Saco, 1st Parish Cong. ch.	33 40	Grafton county.	
	—	Hanover, A friend,	10 00
	74 18	Haverhill, Cong. ch. and so.	22 56—32 56

Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Milford, 1st Cong. ch., to const. Rev. JOHN C. ROLLINS, H. M.	60 50
Nashua, E. D. Boylston, with other dona., to const. ABBY F. BOYLSTON, H. M.	25 00—85 50
Merrimac county Aux. Society.	
Henniker, Cong. ch. and so.	48 25
Pembroke, Cong. ch. and so.	34 40—82 65
Rockingham county.	
Hampton, Cong. ch. and so.	8 77
	217 80

Legacies.—Francetown, Joseph Kingsbury, by Mrs. E. J. Donnelle, to const. ALBERT J. DONNELLE, H. M.

100 00

317 80

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Addison county.	
Vergennes, Cong. ch. and so.	25 00
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Lyndon, S. B. Mattocks,	5 00
Chittenden county.	
Williston, Cong. ch. and so.	21 65
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Newbury, 1st Cong. ch.	9 00
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West Newbury, Cong. ch. and so.	12 00—28 00
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Brattleboro', Cen. ch.	19 03
	108 39

MASSACHUSETTS.

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Harwichport, Mrs. Freeman Snow,	2 00
Berkshire county.	
Hinsdale, Cong. ch. and so.	9 79
Mill River, Melissa R. Wilcox,	10 00
Pittsfield, South Cong. ch.	30 91
Sheffield, Cong. ch. and so.	5 00
Williamstown, Williams College ch.	470 36—526 06
Brookfield Asso'n. William Hyde, Tr.	
Holland, Cong. ch. and so.	11 00
North Brookfield, 1st Cong. ch.	50 00—61 00
Essex county.	
Andover, Teachers and scholars of Abbot Academy,	127 44
Lawrence, South Cong. ch.	13 10—140 54
Essex county, North.	
Amesbury, Cong. ch. and so.	10 64
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Boxford, 1st Cong. ch., 41.50; "A," 10,	51 50
Danvers, Maple-st. ch.	147 38—198 88
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Hampshire co. Aux. Society.	
Enfield, Cong. ch. and so.	55 00
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Huntington, 2d Cong. ch.	10 57
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Williamsburg, Mrs. R. B. Rice,	5 00—101 79
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Ashland, Cong. ch. and so.	7 40
Cambridgeport, Pilgrim ch., m. c.	19 72
Melrose, Orth. Cong. ch.	12 66
Newton, Eliot ch.	175 00
Southville, Cong. ch. and so.	10 00—224 78
Middlesex Union.	
Leominster, Orth. Cong. ch.	27 85
Norfolk county.	
Holbrook, Winthrop ch.	194 09

Medway, Village ch., with other dona., to const. WILLIAM S. RICHARDSON, H. M.	83 00
Norwood, Cong. ch. and so.	61 29
Randolph, 1st Cong. ch., m. c.	68 02
Stoughton, Cong. ch. and so.	19 59—425 99
Plymouth county.	
Brightwater, Cent.-sq. Cong. ch., 81; Miss E. Leonard, 5,	86 00
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Chelsea, 1st Cong. ch.	55 00—828 62
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	3,276 95

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8,300 89

RHODE ISLAND.

Pawtucket, Cong. ch. and so. 150 23

CONNECTICUT.

Fairfield county.	
Bridgeport, Park-st. ch.	15 89
South Norwalk, Cong. ch. and so., to const. Rev. HERBERT S. BROWN, H. M.	91 11
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New Haven, United ch., m. c., 18.75; Centre ch., m. c., 8.29; D. A. Walker, 10,	37 04
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	2,015 78

NEW YORK.

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Bay Shore, Cong. ch. and so.	21 52
Brooklyn, Clinton-ave. Cong. ch., 1,797.75; Tompkins-ave. Cong. ch., 438.18; Central Cong. ch., for special Catechist in Madura, 36; "A. L. M.," 15; Dr. E. P. Thwing, 2,	2,308 93
De Kalb, 1st Cong. ch.	3 00
Eaton, Cong. ch. and so.	12 50
Franklin, Cong. ch. and so.	50 06
Fredonia, Mrs. John Hamilton, Jr.	5 00
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Rochester, Geo. W. Davison, Saratoga, A former missionary's thank- offering,	35 00
Sinclairville, Cong. ch. and so.	8 00
Walton, 1st Cong. ch.,	70 37
West Bloomfield, "Thank-offering,"	10 00—2,841 98
<i>Legacies.</i> —Batavia, Judge Phineas L. Tracy, add'l, by John F. Lay, Tr.	280 00
	3,121 98

PENNSYLVANIA.

Philadelphia, Charles Burnham,	100 00
Tomhicken, Welsh Cong. ch.	12 00—112 00

NEW JERSEY.

Lakewood, Rev. George Langdon,	1 00
Montclair, 1st Cong. ch.	45 00—46 00

GEORGIA.

Woodville, Pilgrim Cong. ch.	3 10
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TENNESSEE.

Nashville, Miss'y Soc'y of Fisk Uni- versity, for work of Mr. and Mrs. Ousley at Inhambane,	25 36
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OHIO.

Brighton, Cong. ch.	3 75
Cincinnati, Vine-st. Cong. ch. and Sab. sch.	220 45
Columbus, North Cong. ch.	10 00
Kirtland, Cong. ch.	10 00
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Rosemond, Cong. ch.	26 17
Sheffield, Cong. ch.	38 00
Thawville, Cong. ch.	7 55—384 00

KENTUCKY.

<i>Legacies.</i> —Louisville, Thomas Ste- vens, by Benjamin Rankin and A. T. Stevens, Ex'rs,	1,000 00
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MISSOURI.

Sedalia, 1st Cong. ch.	13 00
St. Louis, 3d Cong. ch.	8 80—21 80

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Detroit, 1st Cong. ch., 275.75; Trum- bull-ave. Cong. ch., 18.07; Rev. Jere- miah Porter and wife, 100,	393 82
Dorr, 1st Cong. ch.	0 29
East Saginaw, Cong. ch.	30 06
Old Mission, Cong. ch.	5 00—563 48
<i>Legacies.</i> —Grand Haven, Rev. Wm. M. Ferry, add'l, by Edward P. Ferry, Ex'r,	2,873 86
	3437 34

WISCONSIN.

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Hartford, Cong. ch., Rev. D. Denison,	10 00
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Neenah, Andrew Frederickson,	10 00
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Sparta, 1st Cong. ch.	49 35
Watertown, Cong. ch.	9 50—176 39

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Clarion, Cong. ch.	3 38
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Hastings, Cong. ch.	5 65
Osage, Cong. Miss. Soc.	7 50
Rockwell, Cong. ch. (of wh. Mrs. J. Alderson, 5),	11 85
Williamsburg, Cong. ch.	8 00—95 18

MINNESOTA.

Minneapolis, Plymouth ch., 33.25; do., A friend, 10; Open Door ch., 6.35,	49 60
Owatonna, 1st Cong. ch.	10 00—59 60

KANSAS.

Crooked Creek, Cong. ch.	2 25
Osawatimie, Cong. ch.	10 00—12 25

NEBRASKA.

Camp Creek, Cong. ch.	4 50
Crete, 1st Cong. ch.	26 00—30 50

OREGON.

Astoria, 1st Cong. ch.	2 50
Portland, Ladies' Foreign Miss'y Soc., 1st Cong. ch., specials for Japan,	125 00—127 50

DAKOTA TERRITORY.

Howard, Union Cong. ch.	7 00
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DOMINION OF CANADA.

Province of Quebec, Montreal, "C. A.,"	5 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, William S. Lee,	15 00
Germany, Wiesbaden, Mr. Schneider and friends, for medical instruction in Japan,	9 65
Scotland, Edinburgh, Miss Shande, for medical instruction in Japan,	9 68—34 33

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS,
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MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Pembroke, Cong. Sab. sch., 30; Sanbornton, Cong. Sab. sch., 23, 53 00
VERMONT.—Bennington, Green Box Bank Co., 25; Holland, Cong. Sab. sch., 12.50, 37 50
MASSACHUSETTS.—Auburndale, Young Ladies' Miss. Circle, for Boys' School at Pasumalai, 55; Barre, Evang. Cong. Sab. sch., 15.36; Fitchburg, Primary dep't of Rollstone Cong. Sab. sch., for a pupil at Bardsage, 18.10; Hyde Park, Cong. Sab. sch., 8.50; Warwick, Cong. Sab. sch., 2.09; Whitinsville, Cong. Sab. sch., 30; Williamstown, 1st Cong. Sab. sch., for work of Rev. J. E. Tracy, Madura, 25; Worcester, Salem-st Sab. sch., 1, 155 05

NEW YORK.—Brooklyn, "Useful Workers," of Rochester-ave. Cong. ch., 10; Buffalo, Young People's Ass'n, 6.10; New York, Olivet Sab. sch. Miss'y Ass'n, 83, 104 10
MISSISSIPPI.—Tougaloo, Miss'y Soc'y, for Africa, 2 50
OHIO.—Cleveland, Children's Mission Band of Plymouth ch., for China, 40; Saybrook, Sab. sch. Mission Band, 6, 46 00
ILLINOIS.—Chicago, Union-park Cong. Sab. sch., for Kioto Training School, 100; Hinsdale, Cong. Sab. sch., 10; Polo, Ind. Pres. Sab. sch., for work of Rev. C. F. Gates, Mardin, 18.50, 128 50
MISSOURI.—Lamar, Cong. Sab. sch. 3 40
MICHIGAN.—Detroit, Cong. Sab. sch., 36.38; Port Huron, Cong. Sab. sch., 33.26, 69 64
MINNESOTA.—Marion, Kate M. Van Valkenburgh, 25 00
KANSAS.—Lawrence, Primary dep't of Plymouth Cong. Sab. sch. 7 35
DOMINION OF CANADA.—Montreal, A memorial gift, Eva, Ernest, and their sister (Emmanuel ch. Sab. sch.), 4 22
636 26

CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Bangor, Juvenile dep't of Hammond-st. Sab. sch., 1; New Gloucester, 1st Cong. Sab. sch., 3.90, 4 90
VERMONT.—Jericho Centre, Cong. Sab. sch., 1.10; Springfield, Friends, 80c., Winooski, Cong. Sab. sch., 2.50, 4 40
MASSACHUSETTS.—Brighton, Class 13, Cong. Sab. sch., 2; East Marshfield, Cong. Sab. sch., 60c.; Lawrence, Mite-boxes of Lawrence-st. Sab. sch., 6.74; Lynn, Central Cong. Sab. sch., 10; North Hadley, Cong. Sab. sch., 2.10; Pittsfield, Boys' Christian Ass'n, 25.36; Springfield, North Cong. ch., 1; Worcester, Primary dep't of Salem-st. Sab. sch., 6.60; —, A friend, 106.25; —, A friend, add'l, 1, 161 65
RHODE ISLAND.—Pawtucket, The Boys' Auxiliary of Cong. ch., 50; Cong. Sab. sch., 25.02; Peace Dale, "Busy Workers," 2.50, 77 52
CONNECTICUT.—Greenfield Hill, Cong. Sab. sch., 6; New Britain, Banyan Seeds of the South Cong. ch., 10; New Haven, 1st Cong. Sab. sch., 25; Talcottville, Cong. Sab. sch., 0.50; Torrington, Cong. Sab. sch., 2; West Winsted, J. J. Whiting, 5, 57 50
NEW YORK.—Brooklyn, Ch. of the Pilgrims Sab. sch., 50; Champlain, Pres. and Cong. Sab. sch., 13.25; Madison, Cong. Sab. sch., 5.50; New York, De Witt Memorial ch., "Happy Workers," 10; Pilgrim Cong. Sab. sch., add'l, 4.10; Orient, Cong. Sab. sch., 1; Oswego, Lena Blanchard, 10c, 83 95
NEW JERSEY.—Vineland, Cong. Sab. sch. 10 10
VIRGINIA.—Herndon, Cong. Sab. sch. 5 00
ALABAMA.—Pratt Mines, Two children, 1 00
OHIO.—Oberlin, Mary Brand, 10c.; Ruggles, Cong. Sab. sch., Children's Day Offering, 7.50; Unionville, Cong. Sab. sch., 2.61, 10 21

ILLINOIS.—Amboy, Cong. Sab. sch., 11.91; Chicago, Union-park Cong. Sab. sch., 20.32; Galesburg, Infant class of 1st Cong. Sab. sch., 11.75; Lake View, Cong. Sab. sch., 2.50; La Salle, Cong. Sab. sch., 7; Plainfield, Cong. Sab. sch., 7.30; Ravenswood, Cong. Sab. sch., 10c.; Waverly, Cong. Sab. sch., 3, 63 88
MISSOURI.—Kidder, Cong. Sab. sch. 7 82
MICHIGAN.—Columbus, Cong. Sab. sch., 1.50; Ludington, Cong. Sab. sch., 10, 11 50
WISCONSIN.—De Forest, Cong. Sab. sch., add'l, 10
IOWA.—Montour, Three members of Cong. Sab. sch., 30c.; Syron, Harry, G. P., and D. M. Payne, 70c, 1 00
MINNESOTA.—Plainview, Cong. Sab. sch., 9.50; Tracy, Mrs. H. Jamieson, 20c, 9 70
KANSAS.—Lawrence, Primary dep't of Plymouth Cong. Sab. sch. 7 35
NEBRASKA.—Grafton, Cong. Sab. sch. 2 70
CALIFORNIA.—San Francisco, Bertha L. Rowell, 1 00
DAKOTA TERRITORY.—Fargo, Mission Circle in Plymouth Cong. ch. 2 50
DOMINION OF CANADA.—Bowmanville Cong. Sab. sch., add'l, 50
524 28
Donations received in June, 21,958 00
Legacies " " 9,277 80
31,235 80
Total from September 1, 1884, to June 30, 1885: Donations, \$270,834.57; Legacies, \$96,050.84=\$366,885.41

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL—
"THE MORNING STAR."

VERMONT.—Bennington, 2d Cong. Sab. sch., add'l, 25
MASSACHUSETTS.—Boston, Immanuel Sab. sch. (Roxbury), 23; Whitinsville, Cong. Sab. sch., 21.40, 44 40
NEW YORK.—Troy, Wm. G. Cook, 50
ILLINOIS.—Henry, Mrs. F. A. and Eva Raymond, 1 25

NEBRASKA.—Grafton, Robbie Stevens, 25
CALIFORNIA.—Sonoma, Cong. Sab. sch., add'l, 1 00
TERRITORY OF NEW MEXICO.—Albuquerque, A boy in Cong. Sab. sch. 1 00
43 65
Previously acknowledged, 47,255 58
47,304 23

FOR YOUNG PEOPLE.

THE BLIND ZULU BOY'S STORY.

[Condensed, by permission, from a story written out by a missionary lady at Umvoti, Natal, South Africa, and printed in a new edition of "The Seed and the Sheaves," recently issued by A. D. F. Randolph & Co., New York.]

My name is Tungwana. I was born in Natal, South Africa, and my home is twenty miles from the great Tugela River. My father was chief of a tribe. When I was a baby I lost the sight of one of my eyes. When I was about ten years old I saw one day at the English government station a man working in iron, and I went near to see how it was done. The sparks were flying and that was the last thing I ever saw, the last ray of light. One of the sparks flew into my eye, and I became totally blind. It was like death; often I cried with the pain in my heart, which was sometimes harder to bear than the dreadful pain in my eyes.

At times, like weddings and feasts, when the people would all go and I could not, I felt as if my heart would break. My mother would never go and leave me, and many bitter tears we shed when alone together. I longed to die, and often felt as if I could kill myself. Then I thought all would end; I would just die as the beast dies. Sometimes I ran hard, saying I did not care where I went or how I fell and hurt myself. I would fall in the tall grass many a time, and lie there hoping I might never get up again. But my mother would be sure to find me. I knew nothing of God; all was dark, dark to body and soul. I knew not that I had a soul.

I always liked to take a bath in the river every day, but I had never gone alone. One morning I waked when the cocks began to crow, and thought I should like to try if I could go alone and take my bath. The river was about half a mile away. I got up and set out. The air was fresh and pure, and the birds were waking up to sing their morning song. I did not know if it was yet light; it was all the same to me, night or day; I could never see again. I went safely to the river and had a nice bath. I came out and was able to find everything just as I had left it; my native dress came on one side of the path and my sticks



MEMORIAL CHURCH AT UMVOTI, NATAL.

on the other (a Zulu will never go away from home without sticks; every little boy carries at least one or two).

I do not know when I had been so happy as that morning; I was pleased to have got on so nicely alone; I wondered how it was that I had such nice thoughts; where they came from; where everything came from! As I quietly walked home thinking on these things, it seemed as if I were not alone, that some one was with me, was helping me, and that was the reason I had gone on so well this morning. Yet I could hear no sound that told me any one was near.

I now believe these were my first thoughts of God. It was like a little trust. I hardly know what it was like. From the children in the school I had heard that there was a God. But the thought was very vague, and had taken no real form in my mind.

About this time "Inkosazana" (Miss H.) and Titise, a native woman, began to have meetings at our kraal for the women. They were sometimes in my mother's house. One day I was there at the meeting; they spoke to me, but I would not say much. I just sat, as I often did, with my blanket on my bowed head. They have since told me that they then thought I was very stupid as well as blind. They had no idea that I had listened to every word they had spoken at the meeting, or that I had listened at all.

When Panda died in Zululand, and his son Cetewayo was made king, in that year I began to understand truly that the Son of God had come into the world. I had heard the name of Jesus, but I did not seem really to know who he was, or why he came. One day "Inkosazana" came to the meeting, and she told us about Jesus walking on the water; how kindly he helped Peter when he was sinking and unable to help himself; how he put him in the boat where he was safe from harm. Then she said: "That is the same Jesus who loves *us*, who is our friend. He took Peter out of his trouble, and put him in a safe place. So he can take us out of our sins, can help us, can keep us safely, and at last take us to his own beautiful home." Those words did not go out of my mind; I thought of them continually.

I could not get away from the thought that this same being, Jesus, was near me, was my friend, and I longed to know more about him. I could scarcely wait for the next meeting, and then only Titise came. I asked her to tell me more about Jesus. She told me something that he did, but I longed to see "Inkosazana," that she might tell me just as she had done before.

The next week she came. When I heard her step my heart bounded with gladness. I *then* did not wish to keep my head in my blanket! I told her how very glad I was that she had come. She sat near me, and I asked her all I liked. We talked much about the Son of God, and what he had suffered and done for us. As I heard more and more of his love, a stillness came into my soul when I thought of his being *my* friend. She told me of his opening the eyes of the blind, and then she said: "It may not be in this world, but some day you will again see. Jesus can make you see; it will not be a dream! In another world much better than this, there will be his home, the home of God and the redeemed. He loves you, is truly your friend. When it is best for you to go, if you will trust in him and obey him, he will bring you safely there. Then you will no longer be blind."

Oh, I cannot tell you how sweet it was to me to hear all these glad tidings ! They were continually in my thoughts, and were to my heart like rain in a dry

FOREST SCENE IN AFRICA.



and barren land. Yet I felt that I did not know how to speak to him, who was so great, so pure, so holy ; yet *I hoped that he would understand me.* So that

night, and when alone, I often put my head in my blanket, and whispered a few words to him.

“Inkosazana” said that I could go to school, and the teacher would teach me verses from the Bible. He wished me to learn the third chapter of John. So I went to school, and while learning that chapter I saw very plainly that Jesus Christ the Son of God was my Saviour. I asked him with all my heart to take my sins away, to take me and keep me. I trust that I was then truly born again.

Since that day I have never known a time when I did not feel that God was with me and heard my prayers. It is not difficult for me to remember chapters and verses from the Bible, or where they are written. I have learned a great many, so that now when I preach I can get on without any one helping me by reading the Testament or hymns. I sometimes think that it is better for me to know the Testament and parts of the Bible in this way than to be able to read it. I

am glad when I speak to others of Jesus that I can remember his words to tell them. I never now feel lonely and sad, as I used to do; I have continually so much to think of that is pleasant. I have even grown happy in the thought of being blind. If I had not



AN AFRICAN BAOBAB TREE.

been blind, I might never have sought and found Jesus Christ. To have found him is more to me than eyes or any earthly thing.

My one great desire and joy is to tell others of Jesus, and how they may find and follow him. I have been in the Theological School at Adams for over two years. I learn by listening, and hope in that way to be better fitted for the Master's use.

I am twenty-nine years old. I have a wife and a little daughter. My wife is being taught by one of the ladies at Adams. When we have finished here we shall hope to return to Umvoti, and live near our old home, where I trust that God will help me to be pastor over the people of my father's tribe, and to lead many of them to love and follow our Lord Jesus Christ.

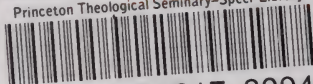
I want to thank you, more than words can express, for sending missionaries to us. I love to pray for them and for you who send them. Will you not pray much for the native pastors, that God will raise up many more to work for him, and give us much of the Holy Spirit? For the darkness here is great—very, very great!

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